Zions Herald

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"... Except Sometimes In The Dark"

June 8, 1949

FROM COVER TO COVER

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READERS WRITE

Sad Sermon

The editor of ZIONS HERALD in his zeal for freedom of speech presents in the issue of April 27th a curious phenomenon of two leading articles: one, an "Easter" sermon by Kenneth L. Patton, a Universalist preacher in Boston, does its best to deny the historicity of the resurrection of Jesus, who was only, as the preacher asserts, "one of many thousands of saviors," and thins the resurrection idea down to a survival of the ethics of Jesus in the hearts and lives of his followers; the other is an interview by David Wesley Soper with the European theologian Emil Brunner, in which faith in a risen Jesus, recognized as "God and Savior," is shown to be the only possible basis for ecumenicity, and so seen by the Amsterdam Conference.

If the reader gives credence to both these articles, they perfectly neutralize each other. If the sermon is intended to be a complete justification of the refusal of the Federal Council of Churches in America to include the Universalist "Church" in its fellowship, is seems strange to print it in a paper that has strongly criticized this attitude on the part of the Federal Council.

So far as the action of the Lawrence radio station in banning the sermon from its broadcasting service is concerned, that raises many interesting questions as to the extent to which radio censorship should go. If a speaker were to propose to advocate the abolition of the ethical standards represented by the Ten Commandments, and the free privilege of stealing, murder and the rest of the prohibitions therein included, would it be best to sanction it? If a speaker were to propose a speech advocating the adoption of the Communist ideals, anti-religious and political, would it be passed by the censor? Yet this so-called "sermon" knocks the props out from the most important distinguishing essentials of Christianity, and the United States still officially claims to be a Christian nation. The ethical principles of Jesus are ideal, yet not essentially different from those of Judaism, whence they were derived; and they are paralleled again and again by those of various far-eastern religions. The "sermon" could have been well delivered before the Society of Ethical Culture, or might have been broadcast from the Kremlin.

Unless Mr. Patton can disprove the historicity of the resurrection, what is the use of his making this long argument against immortality, and casting gloom over the Easter joy of countless Christians who know with Paul that unless Christ be risen, our faith is vain and our preaching vain? What is the use of comparing Christ with Mithras? Why is it Christianity, and not Mithraism, that has gone over the wide world, and transformed society and become the only reliable basis for a genuine democracy? Why at Easter should ZIONS HERALD inflict such talk upon its readers? Wouldn't it have been enough to refer to the broadcasting problem without printing the whole sad "sermon?"

KARL P. HARRINGTON,
Middletown, Conn.

May Deacons Marry

Ordained Methodist deacons in the State of Massachusetts now perform the marriage ceremony. In the past there has been a great deal of confusion and some embarrassment growing out of an interpretation given to the words "duly ordained" in the state law. The attorney general gave a ruling twenty years ago to the effect that "duly ordained" is equivalent to "fully ordained." The state authorities have interpreted that to mean that in order to solemnize marriage in Massachusetts one must have full ordination in his denomination. Since the Methodist Discipline does not allow Methodist ministers to administer the Sacrament of Holy Communion, the state authorities ruled that a deacon is not fully ordained.

In order to clear up that matter some of us who were interested introduced a bill into the legislature which would permit Methodist deacons to perform marriage. That part of the law which bears upon this particular issue now reads:

"A marriage may be solemnized in any place within the Commonwealth by a minister of the gospel who resides in the Commonwealth, or if a non-resident, is the pastor of a church or denomination duly established in the Commonwealth, and who is recognized by his church or denomination as duly ordained and in good and regular standing as a minister of such church or denomination, including ordained deacons in The Methodist Church."

(Rev.) SAM HEDRICK,
Boston University School of Theology.

Westminster To Washington

The letter from President Lester A. Welliver regarding the status of Westminster Theological Seminary was most interesting. I greatly admire and respect him and have since high school days when he was an instructor during my Epworth League institute experience. He has made a great contribution to the church through his ministry and administrative work.

The president reads more meanings into phrases of my letter commending an editorial in ZIONS HERALD than were in those words. However, I have no desire to labor the points incurring his displeasure. It is refreshing to know of the happy relationships of the seminary and of its progress.

His letter validates the conclusions of those who feel that the seminary's move to Washington would be a strategic development for Protestant theological education and united Methodism. Westminster would thus add more glory to its achievements of 67 years past and would most likely have an ever greater ministry to the future. The American University campus would, I believe, provide an excellent location in the Capital City for seminary work.

I still think your editoral made an excellent suggestion, Mr. Editor, and I trust it will be "studied very carefully and thoroughly by those who have full information concerning the actual situation."

(Rev.) RUSSELL W. LAMBERT,
De Kalb, Ill.

The Surprise Party

GEORGE A. FALLON

I was working in the study when the telephone rang. "This is a member of A. A.," said the voice. "We are planning a surprise party for Frank, the father of our movement here in Worcester and we want you to be the speaker. When can you come? Will Wednesday evening, May 11th at eight-thirty be all right?"

"I'll make it all right," I said. "I'll do anything for Frank. I'm glad you are going to honor him, for he deserves it."

When the hour for the surprise party arrived I made my way up three flights of wooden stairs and found myself in a room packed with members and friends of A. A. The room, which had once been a "Bookie joint," was spick and span. The women members of A. A. had given their meeting place a real spring cleaning. New curtains were at every window. Even the floor had been thoroughly scrubbed. The twelve steps of A. A. were separately framed at eye level. "But for the Grace of God" stood out in bold letters upon the front wall. Frank was there. He was the biggest man in the room. He stands at six feet two and weighs a little over two hundred pounds. He did not realize that the one-hundred fifty people were there to honor him. I went over and sat down next to him. He leaned and whispered, "This crowd is here because you are going to speak." I chuckled inside for I knew that the secret had been perfectly kept. He was as innocent as a lamb, yet eight years ago he was anything but a lamb. Then he was known as "the drunken politician." More than once he had gone to the City Council meetings "under the influence." On one occasion Frank started an argument and threatened "to beat up the whole bunch of them" if he could not have his way — so someone finally hit him and put him to sleep in a corner. The crisis came for him when he went home one night and hit his devoted wife. The blow knocked her to the floor. But it also floored him in that it revealed to what depths he had fallen. He was shocked at himself. He knew he could not keep that up. But what was he to do? His life was now out of his control. He did not know how to manage himself. Fortunately for him an A. A. out of Boston came his way. This Bostonian was trying to carry out the twelfth step of A. A., that of helping another. He talked with Frank but "the drunken politician" doubted.

Frank is explaining the knee action of a brace used in the treatment of infantile paralysis.

"How can I be certain that it works?" he asked.

"Look at me," answered the Bostonian. "I'm sober now. Once I was just like you. If I can do it — you can do it."

Frank made up his mind to try. His wife promised to help. There was nothing in all the world she wanted more than to be proud of her Frank. She knew he could be a good man. God helping her, she would do her best to stand by and encourage the one whom she had promised to love "for better, for worse."

That was the beginning of A. A. in Worcester. It started in the mind of a man who was conscious of great need; in the heart of a woman who wanted to help that man; in the eagerness of an A. A. to pass on what he had discovered. But it was greeted with indifference by most of the community and with a big laugh on the part of those who knew "the drunken politician." They knew he could not go straight. They were positive he could not stay "on the wagon." They ridiculed him. They mocked him. They offered to buy him drinks — but he did go straight. And I saw him looking about the room nodding to many whom he had helped to straighten out.

When the time came for the meeting to begin Frank arose as the leader and asked, "What do we come here for? Not to be good Democrats or Republicans — but to meet on common ground. Not to vote or be voted for — but to be received into the open arms of people who truly love us because of our great need. Not to rule or dominate — but to become as servants to one another. Not to be regimented or organized — but to meet informally, letting the best come out of us at all times. Not to condemn or criticize — but to praise and encourage. Not to have our bodies treated — but to have our spirits nourished. Not to learn more about the life we have been living — but to be inspired to live a new life. Not to find a stepping stone to fame and fortune — but to be mesmerized by love, kindness and mercy and to become humble before God and our fellow men. Not to be taught or educated — but to be touched and enlivened by the words and deeds of truly unselfish and humble people. We come for the Grace of God in order that we might find freedom from the devastating illness of the spirit that has been deteriorating our minds and bodies. We soon discover that if we are to be successful we must do something which for us strong people is extraordinary. We must give up, let go, and let God's will be our very own." Then he stopped and introduced me and said that the speech of the evening was about to be given. But I knew the speech of the evening had just been given. Anything I might say would be like foam upon the surface, Frank had spoken from the depths. He had talked with humility, sincerity and conviction. That combination never fails nor can it be surpassed. When I had finished

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Atomic Commission Fellowships

Statement by David E. Lilienthal, chairman, U. S. Atomic Energy Commission before the Joint Congressional Committee On Atomic Energy, May 16, 1949.

In January of 1948 the Atomic Energy Commission established a fellowship program providing stipends for graduate students for study and research at universities in biology and medicine and the physical sciences. The program was established in compliance with responsibilities assigned the commission by the Atomic Energy Act. Specifically the act directs the commission to set up a program of "assisting and fostering private research and development to encourage maximum scientific progress" and "to insure the continued conduct of research and development activities by private or public institutions or persons and to assist in the acquisition of an expanding fund of theoretical and practical knowledge" in fields of science related to atomic energy.

The work carried on under the fellowship program is overwhelmingly concerned with non-secret areas of research in the fields of biology and medicine and in the physical sciences. These are, of course, fields in which there is graduate work being done by private institutions and in which there is no security interest to prevent the traditional openness and free exchange of science. Research projects in the medical field include, for example, such studies as developmental genetics, the biophysical study of the nervous system, fundamental physical aspects of structure and function of cells and tissue, nuclear acids and nucleo proteins in normal and cancer tissue, the effect of radiation on viruses. A fellow in the physical sciences may study quantum mechanics and statistical mechanics applied to rate processes, or the relativistic invariant meson theories as applied to the explanation of nuclear forces.

* * * * *

"A God who is present in every atom of matter, imminent throughout the whole of His creation, was unthinkable to the ancients. Their absentee God could prove himself only through so-called miracles."

"Something to Stand On" by Lewis L. Dunnington; The MacMillan Co., N.Y.

* * * * *

Ever since the war it has been generally recognized that to carry forward the nation's scientific development, means must be found to insure our continued scientific advance and in particular to overcome the critical shortages of trained scientists. Most of the discussion of the proposed National Science Foundation has, therefore, centered not about the need for such an agency but about the manner in which it is organized and administered.

In the absence of a special agency such as the proposed National Science Foundation, the commission undertook the fellowship program in an effort to assist in enlarging the reservoir of trained scientific personnel in selected areas of physics, biology and medicine.

The establishment of the fellowship program was strongly urged on the commission by its scientific advisors. The General Advisory Committee set up by the McMahon Act to advise on scientific and technical matters recommended strongly the setting up of such a program. The Advisory Committee on Biology and Medicine strongly endorsed the establishment of such a program, especially in view of the lack of any other agency to take immediate steps to build up the number of scientists trained in these fields of such wide consequence to our daily life.

It is expected that some of the scientists trained through the fellowship program may be utilized in the national atomic energy program although no commitments as to employment are made at the time of the fellowship award. Many of the fellows, however, will continue in non-secret work outside the commission's program where they will make substantial contributions to scientific progress.

For the administration of the program the commission turned to the most experienced agency in the country for the development of scientific talent, the National Research Council, chartered by the Congress as the primary scientific advisory group to the country. There is no other group so well qualified and experienced to select and develop young scientists of unusual ability and promise. The success of the council's methods and procedures is attested by even a brief listing of some of the fellowship holders of the past. I will mention only J. Robert Oppenheimer, Robert F. Bacher, Samuel K. Allison, Norris E. Bradbury, E. U. Condon, Lee A. DuBridge, W. V. Houston, E. O. Lawrence, and Henry D. Smyth.

The commission gave long and careful consideration to the question of requiring investigation and security clearance of fellows engaged in non-secret work. It was the opinion of the council and of the scientific advisors and staff with whom the commission consulted that the extension of the investigative process to non-secret study and research would seriously threaten the interests of the fellowship program as a whole. More than that, the introduction of security procedures into non-secret fields would establish a precedent of grave and far-reaching consequence to our scientific and educational system. The views of the commission on this question were transmitted to the committee in our letter of October 11, 1948.

The non-secret research and training work in science carried on under this fellowship program is but a small part of the education and research now financed wholly or in part with federal funds. Every educational institution in the country, and thousands of students and teachers are concerned in education under the G I Bill of Rights in non-secret research financed by funds from the agencies of government including the National Military Establish-

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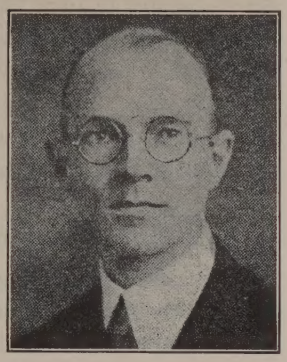
Communism Challenges Christianity In China

BISHOP CARLETON LACY



For a hundred years America has struggled for an open door and freedom and democracy in China. For a hundred years our church has been declaring the Christian way of life. Nearly fifteen years ago I heard Generalissimo Chiang say that if he had to choose between two roads — that of Communist destruction and totalitarianism and that of Christian democracy and justice he would have taken the Christian way. But today Communism has taken the whole country. The Communist armies which have made rapid strides in Manchuria and North China, crossed the Yangtse River just a month ago — the day we left Shanghai, and now there does not appear to be any force that can stay their advance to Canton and the conquest of the whole land.

It is too late now to talk about American military aid to China. That should have been given years ago. General Chennault knows China and the military situation; but I am sure he is utterly mistaken when he says there are still 150 million Chinese who would fight for the Nationalist government if they were given adequate support from America. I doubt if there are 150 thousand now who would really fight. General Sun in Formosa has been training a first class little army. If it can hold Formosa it will do well. But the Nationalist government has collapsed, tragic as that fact is. We gave it a knockout blow ourselves four years ago when we bribed Russia to enter the war against Japan. Since then China has never had a chance, and we have frittered away whatever chance we ever had to help her.

That, however, does not mean that there is nothing more to be done for China now for ourselves. It simply means that at this late date we cannot check Communism in China by such military aid as we are prepared to give. For Communism in China is not an insignificant nor even a tremendous peasant revolt. Chinese Communism is red Communism — Marxian Communism. Its leaders openly declare their loyalty to Stalin. Many of them have been trained in Moscow. They take their lead from Moscow.

Nevertheless, there has not yet appeared a clear, overall pattern for the new regime when it gets all China in its grip. Edgar Snow and other writers may perhaps be too sanguine in their predictions that a Chinese Tito may rise and deliver the land. That is a happy hope — but probably not many of us will live to see the miracle.

Yet the Chinese people are not readily susceptible to too much government, especially foreign directed government. Part of their trouble today is that they have been unwilling to submit to such controls as were necessary to rehabilitate the country economically after fifteen years of warfare. The chief cause for the Nationalist collapse has been its inability to solve the financial problems and provide the people with a currency which had any permanent value. One can but wonder how any complete totalitarian rule, or any thorough-going financial reform can be worked out in time to save the country from degenerating into lawlessness, banditry and such war lordism as provided the stage setting for the beginning of Chiang Kai Shek's career.

All these facts present Christianity with a staggering challenge. But the 1900 years of Christian history have been centuries in which again and again all the powers of government and social traditions were allied against "the strange man of Galilee" and His despised followers. And these twenty centuries have demonstrated that "it is not by might nor by power" that the kingdom of righteousness comes in, but that faith, hope and love do abide.

So the church is not quitting in China. We expect to be subjected to new restrictions. Certain types of activity may be prevented. Some missionaries may be forced to leave the country. Some Christian institutions may be closed. Beyond a doubt we are going to have rough going. So long as possible we shall continue our missionary program, and if church work must eventually be carried on by Chinese we believe the foundations of the church are firmly enough laid that the Christian witness will still be given.

Chinese church leaders now are deliberately setting about to relate the Christian message to every phase of personal and community life. The public health programs are a phase of service which the government has found itself unable to carry out adequately and has asked the church's help. Child feeding stations have been welcomed both sides of the Communist lines. The rural vocational training sponsored by our church schools has attracted whole classes of young men from government agricultural schools. No one else but the church is doing anything for the blind and the lepers, the deaf and the dumb.

Students often have been attracted to Communism by its promises of help to the under privileged groups. But experience is beginning to show that no program of social betterment gets very far without moral integrity. This must be provided by Christianity.

If life is to be transformed, if truly Christianity is an expression of the abundant life, it will rightly claim the support of Christian people in America as it will win the loyalty of the best youth of China. So in schools and community, as the Communist armies sweep across the country, young men and women are being baptized into the Christian life — 50 of them in Shanghai's Moore Memorial Church on Easter Sunday, as their answer to the Communist challenge which they know must be met by the power and dynamic of Christian love.

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The American Baptist Convention

Last week the Northern Baptist Convention changed its name to The American Baptist Convention. The name will become official next year when the Baptists come to Boston for their annual convention. In the meantime, efforts will be made to gain Baptist unity.

Direct invitations, to the Southern Baptists as well as a number of other independent Baptist conventions will be issued so that the Baptists may unite more than 15,000,000 members into one denomination.

We hope that the dream will come true. If 15,000,000 Baptists could unite their voices, the harmony of the Protestant choir would be greatly improved. Baptist procedure is completely congregational, with each local church as a quite independent unit. The merger would not affect the Baptist "soloists" or in any way interfere with theological independence. Extremists of all theological varieties would demonstrate to the world that they were more Christian than extremist if they would consent to become part of the proposed merger.

The Baptists have long been known for their evangelical warmth and their insistence upon separation of church and state. They have led in some of the most significant political movements in America; the Southern Baptists have taken a significant lead in im proved race relations in the South; the Baptists as whole have been able to ride out many theologica storms because of their unique emphasis on local con trol. We believe that their contribution is thoroughl Protestant and thoroughly ecumenical. We hope tha this new drive for unity will meet with success s that all of Protestantism will be strengthened and th kingdom of God made more understandable.

A Gentleman Of The Cloth

It was with genuine grief that we heard of th death of the Rev. Dr. Samuel G. Trexler. On Ma 29th he had been honored by his Lutheran colleague on the occasion of the fiftieth anniversary of his ordi nation, and on the morning of May 30th he suffere a heart attack and died. He had a notable career as leader in his denomination and had done much t relate the United Lutheran Synod to ecumenical Prot estantism. In 1947 he was a member of the Protestan Delegation to Yugoslavia and it was during that tri that this editor came to know and admire him.

His honors were numerous and significant. He ha a brilliant career as a preacher and pastor, he serve as a chaplain in the first war, he filled executive posi tions in his denomination and was the first presiden of the United Lutheran Synod of New York, fillin that post for ten years. He administered the connec tional affairs of the United Lutheran churches of Nev England, New York and northern New Jersey. Fo forty-six years Dr. Sam lived with his medical frienc Dr. Edmund Devol, and these two men combine their skills to make great contributions to the Chris tian life of New York City. Neither men ever mar ried but devoted their entire time to service for thei fellow men. It will be difficult to think of Dr. Devo without his colleague, Dr. Trexler.

At The Heart Of Education

Last Saturday an impressive ceremony took plac at the heart of Boston University's new campus whe the corner stone was laid for the Daniel L. Mars Chapel (See page 14). The importance of the ever lies in its significance for American education. 194 has been full of events like this, for most people ar realizing that religion must be at the center of a activity.

Scientists are more and more concerned about th motives of men; economists have found out that di honest policies and selfish motives bring about de

ressions and economic distortions; labor leaders are ecognizing the need for ethically responsible people o lead their unions; social workers are discovering hat methods without values defeat themselves; doc- ors know that the healing of bodies cannot be di- orced from what a person thinks and is; engineers now that accuracy depends upon a point of view; ducators know that minds cannot be trained without onsideration of the will to learn; public relations ex- erts know that communication depends upon a valid ource and an honest means of transmitting knowl- dge of the source to the public; musicians must be nore than mechanical perfectionists; lawyers must now the spirit of the law. Hence, religion at the heart of the university is not just another department: t is the soul of the university and the heart of educa- ion.

A First For 1949

Georgia's contribution to 1949's "firsts" was a lynch- ng. The sheriff who nonchalantly left his keys on the kitchen table to make it easy for the lynchers, plus the ndifference of the general population to the whole episode ought to shock American public opinion, — but apparently nobody is shocked! We are not shocked at Jim Crowism on national levels because we are not even shocked by it within organized re- ligion. We Methodists are not bothered by the episode because we have neatly adjusted ourselves to Jim Crowism in our own church and have bowed down reverently to its quiet expediency.

Most of the nation has not been shocked to discover that Jim Crowism was a large factor in the refusal of Dr. Ralph Bunche to accept appointment as an As- sistant Secretary of State. Carl Levin, writing in the *New York Herald Tribune,* has revealed that Dr. Bunche took up the Jim Crow problem with both Sec- retary of State Acheson and Under-Secretary James F. Webb. Washington hotels refused to allow Dr. Bunche to live in them or even have his meals there. As a result, in declining the appointment, Dr. Bunche said that "for many reasons" he did not wish to take the job — the highest ever offered a Negro in the fed- eral government. Here is the pleasant logic of it in a direct quote from Dr. Bunche: "It is well known that there is Jim Crow in Washington. It is equally well known that no Negro finds Jim Crow congenial. I am a Negro." Dr. Bunche, acting United Nations Palestine mediator and principal director of the U. N. Trusteeship Department, "for many reasons" cannot accept President Truman's appointment as an As- sistant Secretary of State!

Is this to continue to be our social pattern? Are we to give confirmation to racism and prejudice as ac- cepted procedure in our American way of life? What are we to do with the increasing number of Negroes who are proving that they have abilities equal to and superior to the rest of us? Shall we pat them on their heads and smile benevolently upon them while we keep up our hypocritical mouthings about "all one brotherhood," or "all men created free and equal?" It is obvious that before we can get legislation to out- law lynchings and Jim Crow, we church people must get on our knees and begin scrubbing our own floors. Methodists ought to be the first of the major religious groups to lead the advance along these lines! Here is a case which clearly must be met within our own house before we can hope to influence public opinion.

On Being Important

She is important! She announced that she was im- portant because the milkman allowed her to ride with him and asked her to deliver a quart of milk at a neighbor's house. She returned from her venture and walked into the house with the walk of an im- portant person and announced that she was import- ant. No question about it anymore — she is im- portant.

Most of us react the very same way to responsibility. We must be needed. Our so-called individualism is really non-existent unless it produces either goods or services for our fellowmen. To view one's life work apart from social responsibility, therefore, is quite im- possible. The would-be mystic needs to discover this truth: he, too often, seeks to absent himself from what he calls the "world of phenomena" and find for him- self a self-denial kind of "nirvana" where he can dwell in uninterrupted contemplation. What he fails to reckon with in his mysticism is that other people must pay for his selfish pleasure. Thoreau had a perfectly delightful time being an individualist and refusing to pay taxes — but Emerson paid his taxes for him and many times provided food and clothing for the old bard. Emerson was happier and contributed much more to man's good than did Thoreau because he was a responsible and socially-related citizen.

She's right! She is important because she learned how much fun it was to assist the milkman. She will develop her personality with increasing strength as she assumes more and more responsibility.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For June 19.

THE TRIUMPH OF THE RESURRECTION. MARK 16:2-7.

The Stone Was Rolled Away

The story of the empty tomb of Jesus was told by Mark in a very simple, matter-of-fact way. There is nothing mysterious about the event as Mark described it in his rather casual manner. "And when they looked, they saw that the stone was rolled away: for it was very great." Mark did not know that he was describing one of the greatest events in the long history of mankind.

The stone rolled away from the tomb of Jesus has become the most important stone on the face of the earth. What Plymouth Rock is to the American people this stone is to the Christian religion. Indeed, it is much more important than the history making rock upon which the Pilgrims first set foot in the harbor at Plymouth.

The physical resurrection of Jesus was to the disciples of Jesus an established fact. The body of Jesus was placed in the tomb and a heavy stone was rolled against the door to make it secure. When the disciples returned "very early in the morning the first day of the week" they expected to find the stone against the door and the body of Jesus in the tomb. The tomb was empty and the stone was rolled away and the disciples found a young man clothed in a long white raiment. They were afraid and the young man quieted their fears with words which have become the foundation of Christian belief, "Ye seek Jesus of Nazareth, which was crucified, He is risen; he is not here: behold the place where they have laid him."

Every effort to whittle this story down to a myth or a fabricated bit of wishful thinking has not changed the fact that the disciples believed that Jesus rose from the dead. Some of the disciples of Jesus met him and talked with him on more than one occasion after his resurrection. The final words of Jesus recorded in the Gospel of Matthew assured the disciples of his continued presence in the world as the risen Lord in these words, "And Lo I am with you always, even unto the end of the world."

The Importance of the Resurrection

The early disciples built their faith upon the fact of the physical resurrection of Jesus. They had no theories about psychic powers or wishful thinking or a projection of their beliefs which explained the resurrection on any other than a purely physical basis. The resurrection of Jesus as a fact fully attested by creditable witnesses in whose integrity there was no doubt become a powerful influence in the early Christian church.

Nobody has ever stated the importance of the resurrection of Jesus as plainly and as emphatically as did Paul. In First Corinthians he wrote these compelling words: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." In the divinity school hymn written by Dr. Marcus D. Buell for Boston University School of Theology there are some words which exhort the young preachers to preach the gospel. "Oh Crucified and Risen Lord, Give tongues of fire to preach thy word." This is the same risen Lord who was not in the tomb when the disciples went to roll away the stone.

Paul was not content to make the resurrection of Jesus the main belief of Christianity. He did not bury it in theology and embalm the theory of the event in Christian faith and history. He made it something real and powerful in human experience. He wrote these mighty words of assurance and comfort to all who accepted Jesus as their risen Lord: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

In this statement of his faith in the fact and power of the resurrection of Jesus, Paul touched upon one of the great elements of the Christian faith and its relation to death. Death is a fact that nobody can explain or escape. To Paul the resurrection meant that Jesus triumphed over death and that the Christian can also triumph over death. Just how this can be done we are not told. In fact the resurrection of Jesus does not carry with it the resurrection of anyone in the exact physical sense that Jesus rose from the dead. It does mean however that we can triumph over physical death in a very real sense.

The Miracle of Resurrection

We had just as well admit first as last and save our time that the resurrection of Jesus cannot be explained on purely physical grounds. It was a miracle. As such it occurred outside the influence of any known laws that we understand. The passing of the centuries since the resurrection morning has given us no clue to its explanation.

Unless faith in Jesus becomes active, militant and powerful in human experience it makes no difference what we believe about the resurrection as a purely historical event. I do not believe that anyone's Christian faith would become vain and empty if he believed everything about Christ except his physical resurrection. There would still remain the mighty words and teachings and his matchless life and his sacrificial death. We can get far on this Christian belief if we act on it and take it seriously. And only those who include all of this and more in their Christian faith need add the fact of the resurrection. As an isolated event in the life of Jesus, the resurrection means nothing in and of itself. It gets its meaning just as his life and death get meaning in the kind of life he lived. Unless the resurrection of Jesus helps us to a faith that Christian life has no limits of time and space we can well do without it as a basic part of Christian belief. Paul based his hope of eternal life on the resurrection of Jesus Christ. This rugged old missionary was not content with anything short of a total gospel and one that included both time and eternity in its span.

Methodist Mass Meetings

The schedule of seventy-eight great Mass Meetings under the sponsorship of The Advance for Christ and His Church has just been released by the executive director, Dr. E. Harold Mohn in Chicago.

These meetings will be held in seventy-eight cities of the United States from Sept. 29th to Nov. 2nd. They have been planned as part of the Preaching and Teaching Mission. Bishop G. Bromley Oxnam is chairman of this section of the Advance program.

These mass meetings will call together the leaders of American Methodism with an estimated total attendance of 50 thousand persons. The presiding officer of each meeting is the resident bishop, and speakers' teams, in addition to the chairman, consist of two guest bishops, a pastor, a layman and a laywoman.

The central theme of the Mass Meetings is "Our Faith." The meetings are designed to give inspiration and guidance not only to church leaders but to eight and one-half million Methodists as they begin an eight months' study of the Christian faith and re-examine their Christian experience. At these meetings the eight "Faith" booklets which are being produced by the Teaching and Preaching Mission, will be interpreted and placed on sale. The booklets will be offered in very attractive sets of eight booklets in pocket size. The first edition of the "Faith" booklets will consist of one-half million sets (four million booklets). It is anticipated that this supply will be exhausted before the end of the year.

The general committee in charge of the Mass Meetings consists of the resident bishop, chairman, his cabinet of district superintendents, pastors of the host city, annual conference and district lay leaders, conference and district presidents and the youth work secretaries of the Woman's Society of Christian Service, conference and district presidents of the Methodist Youth Fellowship, conference executive secretary of the board of education and the youth director of the conference and districts, the president and missionary secretary of the conference board of missions, and others appointed by the resident bishop or selected by the committee.

The program of the day begins with a 6:00 A. M. communion service for the community. Then follows a breakfast for laymen to be addressed by the resident bishop who will speak about "The Meaning of the Incarnation."

General sessions will be held as follows:

10:00 A. M. — Assembly for men and women. Address: "Rearing our Children in the Christian Faith" and panel discussion.

12:00 Noon — Luncheon mass meeting for men and women together or in separate groups. Address: "Our Faith in the Kingdom of God."

3:00 to 5:00 P. M. — Assembly of local church leaders, official boards, and others. Theme: "The Advance for Christ in the Local Church" followed by discussion and presentation of the eight booklets on "Our Faith."

5:00 to 5:20 P. M. — Service of Devotion.

6:00 to 7:30 P. M. — Methodist Youth Fellowship Banquet addressed by one of the bishops. Theme: "The Claims of Our Faith on Youth."

8:00 to 9:30 P. M. — Mass Meeting Assembly, addressed by two guest bishops. Themes: "Our Christian Conception of the Worth of Man" and "Our Faith in Christ."

Pastors and laymen will plan early to organize the leadership of the local church to take advantage of this great hour in Methodism. This event can be the start of a new and deeper religious experience for the whole church.

Let us plan it carefully and God will make it what it ought to be.

The schedule of mass meetings indicating dates, cities where the meetings are held, and guest bishop speakers has been completed by Dr. Mohn, who explains after a month of effort to synchronize the personal schedules of 35 very busy bishops, there are but two vacancies "to be supplied." The schedule follows:

Date	City	Guest Bishop
Sept. 29	Jackson, Miss.	Baker — Reed
Sept. 30	Grenada, Miss.	Baker — Reed
Oct. 3	Raleigh, N. C.	Oxnam — P. E. Martin
Oct. 3	St. Louis, Mo.	Brooks — W. A. Smith
Oct. 3	Milwaukee, Wis.	W. C. Martin — Short
Oct. 4	Madison, Wisc.	W. C. Martin — Short
Oct. 4	Jacksonville, Fla.	Purcell — Peele
Oct. 5	Fort Dodge, Iowa	Wicke — Kern
Oct. 5	Chicago, Ill.	Corson — Brooks
Oct. 5	Chicago, Ill.	Brooks — W. A. Smith
Oct. 5	Eau Claire, Wisc.	W. C. Martin — Short
Oct. 6	Fort Dodge, Iowa	Holt — Harrell
Oct. 6	Sumter, So. Car.	Baker — Straughn
Oct. 6	Sioux Falls, S. D.	Ledden — Tippett
Oct. 7	Des Moines, Iowa	Holt — Short
Oct. 7	Minneapolis, Minn.	Ledden — Tippett
Oct. 7	Springfield, Ill.	Corson — Brooks
Oct. 10	Montgomery, Ala.	Wicke — Phillips
Oct. 10	Akron, Ohio	Watkins — Tippett
Oct. 10	Knoxville, Tenn.	Peele — Moore
Oct. 11	Nashville, Tenn.	Phillips — Moore
Oct. 11	Springfield, Ohio	Brashares — Watkins
Oct. 11	Detroit, Mich.	Harrell — Tippett
Oct. 11	Layfayette, Ind.	W. C. Martin — A. F. Smith
Oct. 11	Los Angeles, Calif.	Oxnam — W. A. Smith
Oct. 12	Findlay, Ohio	Phillips — Moore
Oct. 12	Baltimore, Md.	Wicke — Kennedy
Oct. 12	Evansville, Ind.	W. C. Martin — A. F. Smith
Oct. 13	Cambridge, Ohio	Phillips — Moore
Oct. 13	Rochester, N. Y.	Kelly — P. E. Martin
Oct. 13	Worcester, Mass.	Brashares — Short
Oct. 13	Richmond, Va.	Kennedy — Kern
Oct. 13	Bloomington, Ind.	W. C. Martin — A. F. Smith
Oct. 13	Grand Rapids, Mich.	Harrell — Tippett
Oct. 14	Bristol, Va.-Tenn.	Wicke — Kennedy

(Continued on next page)

Date	City	Guest Bishop
Oct. 14	Utica, N. Y.	Kelly — P. E. Martin
Oct. 14	Portland, Maine	Brashares — Short
Oct. 14	Phoenix, Ariz.	Oxnam — W. A. Smith
Oct. 14	South Bend, Ind.	W. C. Martin — A. F. Smith
Oct. 17	Little Rock, Ark.	Dawson — Purcell
Oct. 17	Fort Worth, Tex.	Cushman — Werner
Oct. 18	Baltimore, Md.	Franklin — Northcott
Oct. 18	Dallas, Tex.	Cushman — Werner
Oct. 18	Houston, Tex.	Ledden — Lord
Oct. 18	Charlotte, N. C.	Wicke — Brashares
Oct. 18	Great Falls, Mont.	Holt — Magee
Oct. 18	Seattle, Wash.	Shaw — Moore
Oct. 19	Billings, Mont.	Holt — Magee
Oct. 19	Philadelphia, Pa.	Raines — Short
Oct. 19	Alexandria, La.	W. A. Smith — Purcell
Oct. 19	Abilene, Texas	Cushman — Werner
Oct. 19	Lewiston, Pa.	Franklin — Northcott
Oct. 20	Portland, Ore.	Shaw — Moore
Oct. 20	Charleston, W. Va.	Brashares — Short
Oct. 27	Atlanta, Ga.	Northcott — Phillips
Oct. 27	Charleston, So. C.	A. F. Smith — W. E. Hammaker
Oct. 27	Orlando, Fla.	Flint — Corson
Oct. 27	Fresno, Calif.	Magee — Werner
Oct. 27	Hutchinson, Kan.	Cushman — Shaw
Oct. 28	El Paso, Tex.	Kennedy — Lord
Oct. 28	Macon, Ga.	Northcott — Phillips
Oct. 28	Miami, Fla.	Flint — Corson
Oct. 28	Paducah, Ky.	Reed — Holt
Nov. 1	New Orleans, La.	Oxnam — Baker
Nov. 2	Winston Salem, N. C.	Holt — Watkins
Oct. 20	Albany, N. Y.	Dawson — Raines
Oct. 20	San Antonio, Tex.	Ledden — Lord
Oct. 20	Scranton, Pa.	Kelly — Holt
Oct. 20	Lexington, Ky.	Reed — Kern
Oct. 21	Denver, Colo.	Magee — Werner
Oct. 21	New York, N. Y.	Dawson — Raines
Oct. 24	St. Louis, Miss.	Franklin — Brashares
Oct. 25	Sacramento, Calif.	Magee — Werner
Oct. 25	Pittsburgh, Pa.	Northcott — Watkins
Oct. 25	Lincoln, Neb.	Cushman — Shaw
Oct. 25	Oklahoma City, Okla.	Kennedy — Lord
Oct. 26	Kansas City, Mo.	Franklin — Brashares
Oct. 26	Birmingham, Ala.	P. E. Martin — Baker

Let's Talk It Over

Everyone needs to feel a sense of security. Each person wants to feel that he is an important member of the family group and that he shares the family's confidences. The family council plan is one way to develop this sense of security.

The family council may vary in form and function. In a sizeable family where the children are rather closely spaced, the family council may be organized in a business-like fashion. In a smaller family, the council may have scant organization and may function by means of a conversational group.

1. Start at the very beginning, when the "two have become one." Husbands! Talk over with your wives anything affecting the home! Wives! In the process of spending 75 per cent of the family income, consult your husbands!

2. Include the children in the council up to the measure of their mental grasp. Often parents reach an understanding on some family problem without consulting the children. Give the little ones a voice in making family decisions. Let them speak through the family council.

3. If it is now too late to begin the family council "at the beginning," begin it now, at the first opportunity. Call the entire family together and explain that in the family council, plans, procedures, and decisions on matters that affect members of the family will be talked over together.

Parents and children, alike, must enter into the plan wholeheartedly, adjusting their pattern of living to meet the needs of co-operative planning. Each member of the family must be willing to assume his share in the work necessary to make the home a pleasant place in which to live.

1. Include in the discussions such things as dishwashing, dusting, emptying wastebaskets, carrying out ashes, mowing the lawn, outdoor chores, making beds, setting the table, keeping one's room in order, and other household activities.

2. Consider the amounts of weekly or monthly allowances and make a family budget; determine which night, or nights, of the week school friends may come to play; make plans for Christmas or summer vacation; decide what new clothes are needed; discuss other family questions of mutual concern.

3. Give each member a chance to present any problem or matter of interest that he wishes to have discussed. Meetings of the council may be called at any time when one or more members wish to discuss any matter.

4. Assign duties to each member by common consent of the group. Such assignments should be subject to the regulations agreed to by the council for the operation of the family. Any violation of the rules and regulations by members of the council may be dealt with by the council.

5. Consider ages and capabilities of the children in assigning duties and responsibilities. A more wholesome attitude toward home duties can be encouraged by having specific duties assigned by the council and by all members agreeing to the assignments. Such agreements will carry more weight with the children than when tasks are assigned arbitrarily by a parent.

6. Add interest to these household tasks for the younger children by making charts with the duties listed under each child's name. They will enjoy checking off each task as it is accomplished. Reports on progress made on various tasks at each council meeting will provide an added incentive to do the work. — Reprinted from "Toward A Christian Home," by Florence M. Sly. The Bethany Press St. Louis, Mo.

Military Metaphors

JAMES H. LAIRD

Dr. Frederick Brown Harris preached his sermon "The Righteous Sword" on a bad text (ZIONS HERALD, May 8th). I don't know where he would find a good text for that sermon; surely the Old Testament would prove a happier hunting ground than the New Testament. At any rate the words of Jesus "I am come not to bring peace, but a sword" give him small support. The words of Jesus here refer not to the use of force but rather to the conflict of loyalties which result when one takes the call of Christian discipleship seriously. That this is the meaning of Jesus is apparent when the words about the "sword" are seen in their context.

> "Do not think that I have come to bring peace to the earth. I have not come to bring peace but a sword. For I have come to turn a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law, and a man's enemies will be those of his own household. No one who loves father or mother more than he loves me is worthy of me, and no one who loves son and daughter more than he loves me is worthy of me, and no one who will not take up his cross and follow me is worthy of me." (Mt. 10:34-38, Goodspeed.)

Jesus uses here a military metaphor which is seen to be only a metaphor when in subsequent sentences Jesus enlarges on his meaning and shows that loyalty to the divine may set a man at variance with members of his own family. In the parallel passage in Luke 12:51-53, Luke drops the misleading metaphor "sword" in favor of the word "division" and in doing so more clearly represents the thought of Jesus.

There is some reason to believe that Jesus knew from personal experience the division that loyalty to God can create in a family group. (See Mark 3:19b-21, 31-35.) And the gospel of Christ did cause division in the Jewish community from which the first Christian converts came. The story of Paul's ministry is a story of strife with Jewish believers. On the mission field today a converted Moslem or Hindu often brings discord into his family relationships when that convert must choose between loyalty to family and loyalty to Christ. Jesus refers then to the conflict of loyalty to himself with lesser loyalties when he speaks of his coming "not to bring peace but a sword."

Not only does Dr. Harris use a bad text, or, more accurately, a good text badly, but he proceeds to use analogies with which I disagree throughout his essay. To speak of our enemies by implication as garden pests, wolves, lions, or snakes, is to place them in a sub-human category. Our enemies are human; men are men and not garden pests, etc. Being men they are able to make a response that lesser beings are incapable of making. God has set eternity in the hearts of men. "The unity of mankind is 'God-in-manity;'" as Berdyaev has pointed out. Man for all his evil has within him the image of God, an image which can be awakened. Jesus bet his life on that. He knew a sword could not awaken a divine response in man, hence he bid Peter to put his away.

The alternative to the sword is Christian love, *agapé*, which is vastly more than the "kindly example" the "friendly smile," and the "gentle charms" that Dr. Harris speaks of. Christian love has at its center a cross. Even Peter saw that, and when he did, he tried to dissuade Jesus from going to Jerusalem. Jesus bluntly told him that his attitude was human and not divine. (Mt. 16:21-24.) Paul's exposition of Christian love (in I Cor. 13) shows little resemblance to "a kindly example," "a friendly smile," or "gentle charms." "It will bear anything, believe anything, hope for anything, endure anything." In the words of von Hugel, it is a love which loves, not in acknowledgement of an already present lovableness, but in order to render lovable in the future what at present repels love."

To say, as Dr. Harris does, "without swords . . . coerced men are compelled to surrender the most heavenly things to the most hellish forces" is to contradict the facts of Christian history. Without a sword Jesus subdued the forces unleashed against him; without a sword the early Christian martyrs conquered the Roman empire; without a sword Gandhi in our own time brought Britain to her knees. This was not done without bloodshed, but physical life in itself is not the most heavenly thing. Jesus warned his disciples to "have no fear of those who kill the body but after can do no more." (Luke 12:4, Moffatt.) It is better to have a healthy respect for God, he told them, than to fear those who are powerless to do more than take your life.

> "Let goods and kindred go, This mortal life also;
> The body they may kill: God's truth abideth still,
> His Kingdom is for ever."

Although force may clear the way for the constructive agencies of friendship, good-will and co-operation, a truer reading of events might lead one to the conclusion that the use of force raises as many obstacles as it removes. World War I seems to have sown the seeds of World War II, and World War II paved the way for further violence. The hand that wields the sword seems ever incapable of wooing the dove of peace; the waging of war seems to deplete the warrior of the moral energies needed to prosecute a lasting peace. Arnold Toynbee observes: "It would hardly be an exaggeration to say that the peace-making of war-winners is the worst of all the calamities that war inflicts on those who perpetrate it." (*A Study of History, IV*, 300).

It is difficult to find words of Jesus to justify our modern military practices. Says Professor Walter M. Horton of Jesus: "His relationship to modern Western civilization can be precisely formulated in the proposition that if he is sane, the modern world is crazy, and if the modern world is sane, he is stark mad." No one can look at our modern world rushing to hell and call it sane. Jesus is the sane one, and never more sane than when he said, "Put up your swords, for he that takes it shall perish by it."

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Comparisons Needed

JOHN E. MARVIN

I was amazed to see cover space in ZIONS HERALD given to the statement of the fourteen bishops of The Methodist Church who support the Atlantic Pact. Rarely if ever have I seen a statement issued by dignitaries of our church which contributes so little to the thinking of Methodists on a vital subject as that statement. A few weeks previously The Peace Commission of The Methodist Church issued a statement declaring that "we feel bound at this time to withold support of the North Atlantic Pact."

Methodists therefore have before them two statements with quite opposite points of view and both coming from responsible sources within the church. It is inevitable that comparisons should be made. In fact thinking Methodists will want to study them in search of guidance, although apart from the fact that the bishops announce they favor the pact, there is little guidance to be found in what they say. I have read both statements carefully and will trust anyone who has done likewise to judge whether the following analysis is a fair and honest one:

1. The bishops' arguments in favor of the pact are general while those of the commission against it are definite and specific. There is absolutely nothing in the bishops' statement but what would meet the approval of every Methodist, including the Peace Commission, except the final sentence which declares their support of the pact. For example, who wouldn't agree with them when they say "our nation must play its part in this struggle for freedom?" Who doesn't agree with them when they say, "there are realities . . . with which temporizing and shallow make-shifts cannot cope?" Statements such as these are known by propagandists as glittering generalities to which everybody gives assent but which add up to exactly nothing when subjected to critical analysis. Even bishops cannot win the minds of men without reasoned arguments not one of which appears in their statement.

By contrast note the clear cut, well thought-out pronouncement of the Peace Commission. It declares the Atlantic Pact will weaken the United Nations because it is directed against a member. It adds that the Truman doctrine, which the pact parallels, has not stopped communism in Greece but has enlarged Russia's sphere of influence. These are only two of several *specific* arguments listed in the commission's pronouncement. There is not a flag-waving generality in any of them. They appeal to cool, clear logic and make a definite contribution to the thought processes. It should be noted also that the commission lists the arguments *for* as well as against the pact. Had the bishops in question simply repeated what the commission said in its favor, their statement would have been vastly improved.

2. The bishops come out flatfooted for the pact without any reservations. They do say it should have necessary controls for the promotion of peace, but this again is another generality to which everybody can agree. If the pact had the "necessary controls" for peace, who wouldn't be for it? Even Stalin might favor it. The commission on the other hand regards the pact as a possible danger to peace *but tells why.* Technically speaking the commission does not oppose the pact but "witholds support at this time."

It would be fine if absolute certainty could be expressed one way or another. The bishops unqualifiedly express that certainty. They raise not the slightest doubt as to its value despite the serious objections raised, not only by the Peace Commission, but by Christians everywhere. Such cocksure certainty on such a grave matter is more becoming Congressmen than leaders of a church claiming the whole world as its parish. The commission on the other hand does not say *it will never support the pact. It says it cannot now do so* and it urges that the American people have opportunity for full and free discussion of it.

3. It is regrettable that the bishops did not meet the commission's reasons for witholding support at this time. In fairness to the church they should have done this. Coming as their statement did on the heels of the commission's statement, every Methodist knew it was meant to counteract that statement yet it carefully avoids mentioning the commission or meeting any of the commission's arguments. In effect it becomes worthless in enlightening Methodists but it does announce to the world that there is a division in The Methodist Church. The headlines in one paper declared, "Bishops Rap Church Move." So the public assumes Methodists are feuding.

To an outsider it looks as though the fourteen bishops were simply determined to let it be known that not everyone in The Methodist Church agreed with the commission which is purely a negative point of view neither conducive to serious thought nor helpful to the fellowship. If the bishops had stated *why* they favored the pact in other than meaningless generalities, then their reasons could be discussed and weighed against those of the commission and a contribution to the thinking of all would have been made. As it is, the world knows Methodists are not agreed but is no wiser for it. In this case the disagreement lacks those constructive elements that contribute to intellectual growth and spiritual vision.

The incident makes clear the vital place of the Methodist Peace Commission in the life of the church. It has proved its superiority in understanding the international situation and the church's relation to it again and again. Not many Methodists, whether they be bishops or editors, have the time to follow the significant details and the behind-the-scenes activities that surround international issues. It takes somebody giving full time and undivided attention to help frame a pronouncement worthy of the name. Any other, like that of the fourteen bishops, is bound to be lacking in specifics, weak in argument and contributing nothing to the thought-life of those either within or without the church. The Peace Commission with a capable staff and voluminous records and materials comes the nearest to having what it takes to guide the thinking of eight and one-half million Methodists in paths of peace.

Philadelphia Letter

Charles Daniel Brodhead

A welcome-back reception for the new quadrennium for Bishop and Mrs. Fred Pierce Corson featured the opening evening of the 163rd session of the Philadelphia Annual Conference, May 11th to 16th, at Asbury Church, Allentown, of which the Rev. George A. Laughead is pastor.

Against the ominous shadows of Communism and secularism came the heartening messages of the three bishops: Corson, Werner, and Lacy, and the other visitors, and the stimulating challenge of the Advance. Bishop Carleton Lacy of Foochow, who has cancelled his American engagements so that he may soon go back to China, thrilled the conference with his appeal: "We must go forward!" Bishop Hazen G. Werner of Columbus, Ohio, warned that "America today is going down morally." How impressive were the fraternal greetings of the Rev. Kiyoshi Tanimoto, who had been born in a Buddhist family, reared in a Buddhist community, converted at 23, and is the Methodist pastor at Hiroshima, Japan!

The laymen's association featured a panel discussion on laymen at work in the local church. This was under J. W. Garrett of Seventh Street Church, who succeeds George Tuck of Girard Avenue Church as president.

"The highest honor God has conferred upon any one is that of winning men and women to Christian discipleship," declared Dr. Levi H. Zerr in his composite report for the district superintendents. Dr. Zerr, who completed his six years on the West District, received a conference ovation. He was appointed administrative director of the new Methodist Church Home at Cornwall, Lebanon Co., Pa., and was succeeded on the district by Dr. Alexander K. Smith. The Rev. John A. McElroy of First Church, Roxboro, has gone to Arch Street Church, a great preaching pulpit in Philadelphia Methodism.

The conference insisted that "as churchmen we are deeply committed to peace" and called for "an armed world peace." It expressed deep concern for Protestants in Spain under the Franco regime, where "their freedom to worship has been curtailed, their evangelistic enterprise hampered, and there is discrimination against them," protested against totalitarian treatment by the state and the Roman Church in that land and urged that, as long as this continues, diplomatic recognition be refused.

In view of criticisms of church school literature, it asked that the theological statement in "Some Points of Needed Emphasis in Making the Curriculum of Christian Education" be submitted to a competent committee for revision, that only those write for our official church school literature who are without reservation in accord with such a revised statement; that critical matters be subordinated; that, beginning at as early an age as possible, an adequate faith be offered, that Christ be set forth as the Savior from sin as well as the inspiration for Christian living; that our literature never lose sight of the fact that Methodism is a church and not a debating society.

Harrison W. Fry, who covered the conference for the Philadelphia *Bulletin,* has received from the Education Writers Association, of which he is president, a citation of honorable mention for his year-round reporting.

The Advance program will feature Wednesday, Oct. 19th, for an all-day rally at Arch Street Church and the Academy of Music, to be addressed by Bishop Roy H. Short, Bishop Richard C. Raines, and Bishop Corson.

In the greatest evangelistic crusade yet put on by the Board of Evangelism, under Harry Denman, 500 ministers and laymen will be brought here, Nov. 26th to December 4th, for all Methodist churches in and around Philadelphia for 30 to 40 miles, with a climaetic meeting on Sunday afternoon, Dec. 4th, in Convention Hall, addressed by Bishop Arthur J. Moore.

The Ocean Grove Pastors' School will be held, June 20th to 24th, at the North End Hotel, Ocean Grove, N.J., under the Boards of Ministerial Training and Qualifications of the Newark, New Jersey and Philadelphia Conferences. Lecturers will be Prof. Emile Cailliet of Princeton, Prof. Paul E. Johnson of Boston, and Prof. John Paterson of Drew. Mrs. Leon T. Moore of Westchester, will conduct a seminar for pastors' wives. The committee in charge is the Rev. Joseph M. Blessing, Newark Conference, chairman; the Rev. W. Neal Raver, New Jersey; the Rev. Frederick E. Maser, Philadelphia. Newark men are registering with the Rev. Fred E. Miles of Westfield; New Jersey, with the Rev. Robert B. Howe of Glassboro; Philadelphia, with the Rev. Paul W. Poley of Jenkintown.

To Study Divinity Schools

A co-operative program of several committees concerned in the problem of the support of theological education in The Methodist Church was launched in Atlantic City early in May pursuant to action of the 1948 General Conference (Discipline Par. 2013).

Bishop W. Earl Ledden of Syracuse, N.Y. was named chairman of the committee to Study the Support of Methodist Theological Schools (Discipline Par. 2175).

Similar committees of the Division of Educational Institutions of the Board of Education, of the General Commission on World Service and Finance and of the Association of Methodist Theological Schools are joining forces, and their members are being co-opted by the General Conference Committee. Bishop Richard C. Raines of Indianapolis was made co-chairman, with Bishop Ledden, and Dr. Fred G. Holloway of Madison, N. J., president of Drew University, is to serve as assistant secretary of the enlarged group.

The committees will work co-operatively to acquaint the church with the service being rendered and the needs of the ten theological schools. It will also plan for a special offering to be made by the churches during the third year of the Advance, while the emphasis will be upon the ministry. There will be no quotas and no pressures, Bishop Ledden said, but an opportunity will be given to all laymen and ministers of local churches to contribute whatever "in their sole discretion" they are ready to give.

The committee will continue a study of the schools of theology, reviewing the entire question of the adequate support and will present a written report to the General Conference of 1952.

The Parson Looks At Labor

Clair M. Cook

"Wages Do Not Cause High Prices"

"Wages Do Not Cause High Prices," is the documented contention of Mark Starr, writing in *Labor and Nation.* Statistics show that in all but exceptional instances prices have gone up first and wages have tried to follow. But when wages have been raised, the corporations have seized upon it as an excuse for price increases out of proportion. Philip Murray reported last November to the C.I.O. convention, for instance, that wage increases cost the five leading auto makers 153 million dollars. But prices were raised by almost four times as much, for a total of $582 million.

According to the recent authoritative book, *Managerial Control of Business,* "Studies of many industries have shown that the average amount of direct labor in the sales dollar is seventeen cents."

Mr. Starr, who is the noted education director of the International Ladies' Garment Workers' Union, A.F.L., presents a very interesting table comparing costs and prices for a rayon dress made in New York City. In 1939 the dress cost $7.87 at retail. The labor involved was $1.17, the material $2.00, the maker's wholesale list price $4.75. Today the same dress sells for $14.90; labor cost is $1.53, material $4.41, the maker's list $8.91 wholesale. The increased labor cost is only 36 cents out of the total increase of $7.03 to the consumer. In percentages, the consumer is paying 89.3 per cent more for the dress, but the worker is getting less than 31 per cent more for his labor.

At the concluson of his article, Dr. Starr writes that "even with the juggling that exaggerates wages and disguises profits, the latter have increased relatively much more than wages, to the danger of our community welfare."

Marsh Chapel Dedication

The corner stone of Boston University's Daniel L. Marsh Chapel was laid on the 1949 Alumni Day, Saturday, June 4th at 4:30 p. m. The ceremony opened with the singing of the Boston University Hymn, during which the university colors were raised. The invocation was given by the Rt. Rev. Norman B. Nash, bishop of the Massachusetts Diocese of the Protestant Episcopal Church, followed by the reading of the poem "The Corner Stone" by Professor William L. Stidger.

THE LITANY FOR THE CORNER STONE LAYING

Mr. Chester N. Godfrey, representing the architects, and Mr. Elmer L. Ford, representing the builders:

For a chapel that will provide both a shelter from the storm and also a place where free men and free women can worship the Lord in the beauty of holiness,

THE PEOPLE:

We lay this corner stone.

THE DEANS:

To the glory of God our Father, and for a chapel which, at the center of the Boston University campus, shall signify forever the centrality both of intellectual and experimental religion in education and also of God's righteous rule in human lives,

THE PEOPLE:

We lay this corner stone.

Warren S. Freeman, executive secretary, Francis I. McCanna, outgoing president, and Mrs. Virginia Tierney, incoming president of the Alumni Association:

For a chapel which will be a symbol of the Living Church whose foundation is Truth; whose walls are Faith; whose doors are freedom of religion; whose furnishings are Love, and through whose windows of glass, stained with heroic deeds of the past, the worshiper looks out to a future of hope,

THE PEOPLE:

We lay this corner stone.

E. Ray Speare, treasurer of the university; Mrs. Everett O. Fisk, founder of the Women's Council, and Bishop Lewis O. Hartman, representing the Church:

For a chapel that will exalt the ministry of the open Bible, with its message of warning, inspiration and strength, and its revelation of the redeeming grace of God,

THE PEOPLE:

We lay this corner stone.

Stanley H. Martin, university chaplain; Betty Beckett, outgoing president, and David King, incoming president of the Student Brotherhood Council:

For a chapel that will be a renewing and cleansing power in the on-going life of the whole university,

THE PEOPLE:

We lay this corner stone.

THE TRUSTEES:

In permanent recognition of magnificent devotion to religion and to learning, and in gratitude for the spirited leadership, faith and consecrated gifts which make this chapel possible, and with appreciation for all who may share this spiritual adventure in years to come,

THE PEOPLE:

We lay this corner stone in the name of Almighty God, Father, Son, and Holy Spirit, unto the ages of ages, world without end, Amen.

The formal laying of the corner stone was directed by President Daniel L. Marsh, participated in symbolically by others, as follows: Guy W. Cox, chairman of the trustees and E. Ray Speare, treasurer of the university, supported the corner stone; Messrs. Godfrey and Ford made the mortar; Bishop Nash, Bishop Hartman, Dean Muelder and Mr. Freeman passed the mortar to Dr. Marsh who in turn laid the stone. The benediction was spoken by Rabbi Charles S. Freedman.

CONTENTS OF THE CORNER STONE

1. The Holy Bible
2. The *Methodist Hymnal*
3. *The Discipline of The Methodist Church* (donated by the Methodist Publishing House)
4. *The Book of Common Prayer* (donated by Bishop Nash of the Protestant Episcopal Church)
5. *The Imitation of Christ* (a Roman Catholic Book of Devotion, donated and autographed by Archbishop Richard J. Cushing)
6. *The Standard Prayer Book* (the Jewish equivalent of The Book of Common Prayer, donated by The Associated Synagogues of Greater Boston)
7. *The American Canon* by Daniel L. Marsh (a book containing and expounding the seven most important documents in American history, such as, The Declaration of Independence and The Constitution of the United States)
8. A copy of the Roster of the Rotary Club of Boston
9. A General Catalogue of Boston University
10. *Traditions of Boston University*
11. *Boston University Song Book*
12. Several copies of *Bostonia*
13. The 1949 *Hub* (an illustrated student annual)
14. Several copies of Founders' Day addresses and other documents dealing with the history, development, and important personalities of Boston University
15. Current papers, including the *Boston University News, The Christian Advocate,* ZIONS HERALD, the current daily papers, etc.

The Corner Stone rests upon two sub-corner stones or foundation stones, one of them from St. John's College, Oxford University, and the other from Jesus College, Oxford University. The former was the gift to President Marsh by the Rotary Club of Oxford, and the latter the gift of the Principal and Bursar of Jesus College. The reason for the use of these stones is indicated in the following inscriptions.

The top stone is inscribed thus:

Boston University's Pedigree Is Traced
Directly To Oxford University, England
This Sub-Corner Stone Is From Jesus
College, Oxford University

and the other one thus:

This Stone Is From St. John's College,
Oxford University

Reaches Billion Mark

NEW YORK (RNS) — More than a billion dollars worth of new Protestant church buildings and improvements are now being planned by architects throughout the country, according to Dr. Elbert M. Conover, director of the Interdenominational Bureau of Architecture here.

Dr. Conover said his estimate of $1,000,000,000 was based on data obtained from various denominational executive secretaries who direct the work of church building financing and extension.

He attributed "this overwhelming volume of planning to the fact that little church building was accomplished during the depression and the war years.

Other factors, he said, are the "tremendous increase of interest in week-day religious education, week-day schools for kindergarten youngsters, church recreational activities, and the growth of pastoral counselling.

"Probably one-fifth of the money ($200,000,000) to be spent will be for additions to existing buildings for religious, education and social work, and re-arrangements of interiors," Dr. Conover said.

Guild Week End At Rolling Ridge

The Boston Area Week End of the Wesleyan Service Guild for employed women and girls will be held on June 18-19 at Rolling Ridge, North Andover, Mass. The rate are five dollars for the week end from Saturday noon through Sunday noon, plus one dollar to accompany applications for registration. These should be sent to Miss Caroline A. Beeman, 120 North Street, Salem, Mass., registrar.

Miss Alpha Stalson, national field worker of the Guild will address the week end and lead in discussion periods. The Sunday morning worship will be conducted by the Rev. Maurice L. Bullock, Springfield District superintendent, and others to participate are Miss Margaret Hermiston, former missionary to India, and Mrs. Ralph York of North Andover. Mrs. Warren O. Grant, 741 State Street, Springfield, Mass., conference secretary, will be camp director, and will be glad to give further information regarding the week end.

eadlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

For the past five weeks the *Christian Cen-y* has been printing a series of articles by mic scientists, Dr. Cuthbert Daniel and . Arthur M. Squires.

The entire series is given the title, "The ad to Atomic Peace" and while the final tallment is yet to be published it is already ssible to say that this series of articles is ing to cause a lot of discussion in the urches after the summer is over.

The first four articles consisted of a de-led evaluation of what is involved in the oduction of atomic weapons as well as their e in war. Both of the scientists are men ho have had places of importance in the velopment of atomic projects in this coun-y. It is also obvious from the contents of e articles that they are either experts in atters of foreign relations or they have had e assistance of such experts.

In view of the fact that the current article the series calls for an extremely bold ven-re in the effort to secure atomic peace, it ould be said that every article has been ldly realistic about Russia and her appar-nt international aims.

In spite of this, the co-authors may pos-bly come in for an amount of criticism hen they propose that the way for the nited States to put Russia on the defensive to destroy its stockpile of atomic bombs, ismantle the Oak Ridge and Hanford atomic roduction plants and then invite Russia to ome and see the disarmed and emptied tomic plants. These Russian inspectors ould be accompanied by inspectors from ther nations.

Within a few months, the authors continue suggest, the United States should then de-nand the same rights of inspection. If Rus-ia refuses, then send her inspectors home nd start up the plants again.

This brief summary of the current article n the *Christian Century* probably does not lo justice to it, but it at least suggests that he churches are not standing around wait-ng for something to happen — but (if this rticle may be taken as a church expression) he churches are attempting to find some way hat the present armaments race can be topped before it reaches the stage of des-eration which paves the way for war.

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A recent release from the International Missionary Council claims a 200 per cent in-crease in Protestant membership in foreign countries — this increase having taken place n the last 23 years.

This 200 per cent increase is reported after study of 120 countries and island groups utside the United States, Canada, Europe, Australia and New Zealand.

The jump was from six and one-half million Protestants in 1925 to 25 and one-third million Protestants in 1948 — the reference still being to foreign lands lying outside of the nations or sections we mentioned a moment ago.

Turkey was the only one of the 120 nations studied which showed a decline in Protestant population. The largest increase was in India and South Africa. In Latin America the largest gains were indicated in Brazil, Argentina and New Mexico.

It is interesting to note that while there are eight professional religious workers of some specialized type to each ordained minister whose duties are primarily concerned with specific religious functions. And of the 26 thousand ordained clergymen in the missionary fields, more than 17 thousand are natives of the countries which they serve.

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The Unitarian Church met for the 124th annual convention and voted down a proposal which would have required the individual Unitarian congregation to state that membership in the local church does not require affirmation of any particular creed. Although it was largely held that Unitarian membership should be achieved without subscribing to a formal creed, the proposal to make the local church abstain from requiring a creed was felt to be an imposition upon the freedom of the local congregation which (as the matter now stands) is free to require a creed or not require one, according to the choice of each local congregation.

The Unitarians also passed a resolution in support of Mr. David Lilienthal who has been under criticism since a recent disclosure that a quantity of uranium oxide had disappeared for a time — and who has also been asked to explain how three Communists or suspected Communists had been permitted to study atomic problems on federal scholarships. The resolution, introduced and passed by the Unitarian Fellowship for Social Justice said in part, "(Mr. Lilienthal) is an able and consientious public servant and administrator."

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The Unitarians also joined the Universalist Church in pressing a full scale inquiry into the action of a radio station in Lawrence, Massachusetts which banned an Easter sermon which was to be delivered by a minister who was broadcasting under the official sponsorship of the Universalist Church.

The station prevented the sermon from being broadcast because it said that it was not in the public interest to question whether Jesus arose from the tomb after his death.

Legal action has been taken against the station and the Federal Communications Commission has been presented with certain resolutions. The Unitarians voted to support the Universalist Church in a measure which, it said, "would make this a celebrated cause in order that freedom of the air may never again be refused in this country."

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It appears that the Scotch and the Dutch may join hands in the union of the United Presbyterian Church and the Reformed Church in America. Even if everything goes smoothly it will be more than a year before the congregations have had a chance to cast their votes and say whether they wish to unite or not. However, the plan of union got off to a good start with the Presbyterians voting 241 to 9 in favor of it — and the Reformed Church delegates voting 147 to 6 in favor. Ordinarily, the first votes are cast by delegates who have been working for union for some time and naturally, they are almost always ready to vote for what they have been working to achieve. By the way, if these two denominations do merge, it will be the first time in American history that a church which originated on the continent of Europe has combined with a church whose roots of origin are in the British Isles.

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The state of Minnesota has a constitution which forbids any school district to pay for bus transportation to any private school. So says, at least, the District Judge of New Ulm, Minnesota. The question came up when a public school had to close and the nearest school to which 15 students could go was a parochial school. The district judge said it was too bad, but the public school buses could not be used — under the laws of the state — to carry the pupils to that particular school.

Michigan did quite the other thing. The legislature there has recently passed a bill which would permit children within a school district to ride on the bus to attend any school within the district. When the bill was placed before the governor for signature he was approached by Jewish and Protestant groups, but he signed anyhow. He said that he could see nothing in the bill which endangered the principal of separation of church and state.

And to prove that there is a new suggestion every week on this subject of education, we have the proposal that all children be required to spend at least one-half of their school hours within the public school itself. The proposal was made by Dr. John L. Childs, professor of education at Columbia University. He was speaking to the tenth annual convention of the American Association for Jewish Education. It should be understood, therefore, that he was speaking directly to his audience and not only to the Catholic parochial school system. Dr. Childs told his audience of four hundred educators that his proposal would find support among Jewish, Catholic and Protestant people because, he said, "They are products of the public school and have a high regard for its intellectual and moral worth."

The Maine Conference

Elwin L. Wilson

The 125th session of the Maine Conference was held at Houlton, Maine, May 25th to 29th, 1949. This beautiful Aroostook County town gave conference members a cordial welcome and entertained them bountifully during their stay.

The meeting opened Wednesday at 7:15 p.m. with a worship service conducted by the Rev. Charles Parkin, conference chaplain. After the roll call and fraternal greetings, the Rev. Ernest C. Flood gave the memorial address in honor of those members and wives who passed from this life during the year. The service of Holy Communion was directed by Bishop John Wesley Lord, assisted by the three district superintendents and the pastor of the entertaining church.

The Rev. Charles Parkin, conducted the Quiet Hour service each morning at 8:30 a.m. in the Unitarian Church, a few steps from the seat of the conference. Business sessions in the Methodist Church began at 9:15 a.m.

Speakers at the Inspirational Hour services were Professor Eddy Asirvatham of India and Boston University School of Theology on Thursday and Friday, and Dr. Harry Trust, president of Bangor Theological Seminary on Saturday. These services were at 4 o'clock.

The Rev. L. S. Staples, president of the conference Board of Missions, presided at the missionary meeting on Thursday evening. Music was furnished by the choir from the Methodist Church in Caribou, and the speaker was Dr. Karl Quimby of the Board of Missions and Church Extension.

On Friday evening the three act play, "The Brother" was presented in the High School auditorium. Dorothy Clarke Wilson, wife of a minister of this Conference, is the author of the play, and it was presented by a group of the Orono Methodist Church. John Wentworth, valedictorian this year at the University of Maine, and son of the Rev. and Mrs. Chauncey D. Wentworth of this conference, played the leading role.

On Saturday three simultaneous banquets were held, one for the conference Youth Fellowship, one for the conference Young Adult organization, and one for the conference members and visitors under the sponsorship of the Board of Lay Activities.

Bishop Lord delivered the address at the Sunday morning service in Putnam Gymnasium, and conducted the ordinations in the afternoon. The Rev. G. Duncan Moores of Bangor gave the address in recognition of the Veterans of the Cross.

Those admitted on trial into the conference were: Richard Arnold, Samuel A. Bowman and Campbell B. Carmichael in the course of study; and Lewis H. Beckford and Wilson L. Lyon under the seminary rule. Gordon W. H. Buzza and Chester R. Duncan were received into full membership.

Ordinations included Gordon W. H. Buzza, elder, Chester R. Duncan, deacon, and Mrs. Evelyn S. Grindle and Mrs. Margaret K. Henrichsen, local deacon and local elder respectively.

Elijah Mercer was given the retired relation because of ill health at his own request, and Alexander Stewart, an accepted supply pastor, was also allowed to retire.

Gerald C. Milliken was granted sabbatical leave and James E. Herrick and Ray Stevenson were continued as supernumeraries.

Fifty-five per cent of annual and conference benevolences were allocated to World Service. The salaries of the district superintendents were set at $3,200 plus house rent and expense allowance. The annuity rate for the year ahead was set at $19, the same as for the previous year.

Augusta District

C. D. Wentworth, District Superintendent

Augusta	A. G. Christopher
Bath, Beacon Street; Robinhood and Woolwich	M. A. Gordon
Bath, Wesley and West Bath	C. C. Sargent
Belfast, Northport and Searsmont	J. C. Collind
Boothbay Harbor and East Boothbay	F. L. Littlefield
Camden and Rockport	B. F. Wentworth
Corinna and Stetson	W. E. Conklin
Damariscotta	To be supplied
Dexter and Ripley	S. A. Bowman
Fairfield, Benton, Clinton and Fairfield Center	J. W. Barr
Farmington	H. L. Wilber
Friendship and Cushing	Kathleen Weed
Gardiner	D. R. Hickland
Hallowell and East Pittston	A. B. Squires
Hartland and St. Albans	Barbara E. Chandler
Kents Hill and Readfield	W. C. Voll
Livermore	C. F. Petrie
Livermore Falls and East Livermore	Jesse Kenderdine
Madison	K. L. Strout
Monmouth (Fed.) and East Monmouth	To be supplied
Mt. Vernon (Fed.) and North Vienna	To be supplied
New Harbor, Pemaquid and Round Pond	M. H. Snow
Newport, Detroit and Palmyra	H. S. Hughey
New Sharon (Fed.) and Mercer	C. R. Duncan
North Anson	To be supplied
North Vassalboro (Fed.) and East Vassalboro	A. S. Thurber
North Waldoboro and Orff's Corner	Mrs. Alice T. Hart
Oakland and Sidney	C. L. Kinney
Phillips	H. F. Aldrich
Randolph and Chelsea	E. N. Hubbard
Richmond, Dresden Mills and South Dresden	W. T. Bennet
Rockland	A. G. Hempstead
Searsport	D. E. Wigle
Sheepscott (Fed.)	H. S. Craig
Skowhegan	To be supplied
Solon (Fed.)	Daniel Fenne
Southport	W. P. Holma
South Thomaston	To be supplie
Spruce Head	Maurice Dunba
Strong	R. S. Graffan
Thomaston (Fed.)	H. F. Leaci
Union	C. S. Mitchel
Unity, Dixmont and North Dixmont	W. E. Clar
Vinalhaven	Lola A. Whit
Waldoboro, Dutch Neck, West Waldoboro and Winslow's Mills	To be supplie
Waterville	C. H. Osborn
Wayne (Fed.) and North Wayne	W. E. Mesle
Wilton and North Jay (Fed.)	F. F. Fowl
Windsor	To be supplie
Winthrop and East Readfield	D. H. McMaho

Bangor District

L. S. Staples, District Superintendent

Bangor, First	G. D. Moore
Bangor, Grace	R. J. Barro
Bangor, West	D. P. Hurlbu
Bar Harbor	Edith F. Porte
Brewer	E. C. Dartne
Brownville Junction	Richard Arnol
Bucksport, East Bucksport, North Bucksport and Orland	R. W. Mood
Calais:	
Knight Memorial, First and Wesley Chapel	Ernest Heywoo
Caribou and Washburn	V. P. Mus
Castine (Fed.)	R. H. Simonto
Columbia Falls, Addison and Columbia	J. E. Pickens, J
Cutler	Robert Gi
Danforth, Eaton and Weston	To be supplie
Dover-Foxcroft and Atkinson	R. B. Fowle
East Corinth and Corinth	To be supplie
Easton, Easton Center and Mars Hill	V. W. Vincer
Eastport	R. A. Chaffe
Eddington	M. A. Carte
Ellsworth, Morgan's Bay, Surry and Trenton	F. E. Stace
Fort Fairfield (Fed.)	J. H. Olse
Greenville Junction and Shirley	David Hicklan
Guilford	Joseph Griffith
Hampden Highlands and Nealley's Corner	R. J. Barron, J
Harrington and West Harrington	E. W. Bigelo
Hodgdon and Linneus	To be supplie
Houlton and Smyrna Mills	R. W. Brow

owland	George Budd
ngman	L. E. Cole
nestone and Caswell	Kenneth Cook
ncoln and Mattawamkeag	George Budd
chias, Jacksonville and Wesley (Community)	H. H. Hamlin
lbridge (Fed.) and Wyman	Robert Haldane, Jr.
lo	C. B. Carmichel
onticello	J. C. Rice
orth Perry	Richard Buker
orth Sullivan, Ashville, East Sullivan, Franklin, Gouldsboro, Prospect Harbor and Sorrento, Mrs. Margaret K. Henrichsen	
d Town, Alton and Stillwater (Fed.)	Guy Wilson
rono	E. L. Wilson
rrington, Orrington Center and South Orrington	A. B. Currier
tten, Moro and Mt. Chase	W. M. McLaughlin
embroke, South Robbinston and West Pembroke	F. S. Williamson
resque Isle and Mapleton	H. A. Grant
ngerville (Fed.)	G. J. Volz
outh Brooksville, Cape Rosier and Penobscot	J. E. Bryant
outh Penobscot, North Brooksville and West Penobscot	Mrs. Evelyn S. Grindle
tonington and South Deer Isle	D. K. Almon
wan's Island	T. D. Heming
anceboro	A. E. Standish
West Lubec	F. R. Nelson
West Tremont	S. T. Hemberger
Whiting (Fed.)	M. L. Wass
Winterport and Ellingwood Corner	F. C. Hawes
Woodland and Alexander	H. J. Rowley

Portland District

L. L. Boobar, District Superintendent

Auburn	L. W. Howland
Berlin, N.H., Mt. Forist and Sweden Street	J. G. P. Sherburne
Berwick	A. H. Graham
Bethel and Rumford Center	William Penner
Biddeford and South Biddeford	E. F. Allen
Bridgton	C. O. Perry
Brunswick and Lisbon Falls	M. G. Plummer
Cape Porpoise	John Edwards
Chebeague Island	Frank Oldridge
Conway, N.H. and Center Conway	Fergus Lea
Cornish (Fed.) and West Baldwin	To be supplied
Eliot	N. C. Young
Fryeburg Harbor	To be supplied
Goodwin's Mills	J. E. Clancy
Gorham, School Street and North Street	H. S. Thomas
Gorham, N.H.	C. H. Moyer
Hiram (Fed.)	C. B. Rodway
Kennebunk and West Kennebunk	W. L. Lyon
Kezar Falls	H. O. Megert
Kittery	A. G. Davis
Lewiston and North Auburn	N. L. Porter
Lisbon (Fed.)	J. B. Shaw
Mechanic Falls, Minot and Empire	L. W. Hathorne
Naples	Gertrude G. Harris
Newfield	F. M. Staples
North Pownal	E. G. Roberts
North Sebago	To be supplied
Norway and Bolster's Mills	R. H. Burgess
Ogunquit	J. R. Howse
Old Orchard Beach	C. B. Oliver
Orr's Island and Bailey Island	J. E. Herrick
Portland, Chestnut Street	B. M. Hanninger
Portland, Clark Memorial	H. T. Smith
Portland, Congress Street and Cape Elizabeth	E. C. Flood
Portland, Italian	T. M. Caliandro
Portland, Long Island	W. H. Stewart
Portland, Peak's Island	I. C. King
Portland, Washington Avenue and West Cumberland	M. S. Conant
Rumford	H. R. Yates
Saco	A. H. Ives
Sanford	J. M. Clare
South Berwick (Fed.)	W. R. Wright
South Eliot	G. W. H. Buzza
South Paris	Joseph D'Alfonso
South Portland, Elm Street and Buxton	P. H. Lush
South Portland, First	George Holgate
South Portland, People's and Cumberland	L. D. Porter
South Portland, Thornton Heights	S. D. Malouf
South Waterford (Fed.)	W. I. Bull
Sweden (Community)	W. I. Monroe, Jr.
Westbrook	F. L. Niles
West Scarboro	Esther A. Haskard
York Village	L. H. Beckford

Special Appointments, With Annuity Claim

Charles Parkin, director of Pension and Camp Fund.

E. F. Tewksbury, executive secretary of Education and Missions.

With Annuity Claim Upon A General Board Institution, or Agency

E. E. Brewster, instructor in Kansas Wesleyan University.

Without Annuity Claim

Joseph D'Alfonso, professor in Bates College.

R. L. Hart, civilian chaplain, Veterans Administration.

G. V. Shedd, general secretary, Lord's Day League of New England.

Sabbatical Leave

G. C. Milliken.

Supernumerary Relation

J. E. Herrick, Ray Stevenson.

Deaconess Appointments

H. Louise Perry, director of Christian Education, Chestnut Street Church, Portland. Edith F. Porter, supply pastor. Margaret L. Stimson, director of Christian Education, High Street Church, Auburn.

Left Without Appointment to Attend School

G. Y. Taverner, S. W. Thomas, W. R. Towle, A. W. Tozer.

Women's Society Apply Their Talents

The members of the Women's Society of the Trinity Methodist Church in New Britain, Conn. have, since April of this year, been applying the New Testament parable of the talents to today's world and have found that it works.

At the April meeting of the society each member was given one dollar and told to apply her talents to it, to strive to increase it one-fold, four-fold or more. Next October will bring the final accounting of their efforts.

In Matthew XXV: 14-30, the servant who was given five talents and the man who was given two talents each doubled the sum. The fearful, slothful servant who was given one talent just buried it, then handed it back. He was cast into the outer darkness.

During the first month many members doubled their dollar. One woman made $90 selling cards, gift wrappings, etc. Another woman is selling her own homemade bread and is receiving more orders than she can handle.

One member has made her collection of rare goblets and glassware count by opening a display of them in her home during an afternoon tea. By charging a small fee her dollar is growing.

Some of the members have planted peas and other crops. There, however ends any similarity with the servant who did so in the parable. These women intend to reap what they have sown and hope by October to greatly multiply their dollar.

Gift From Franco

Rome, (RNS) — Pope Pius XII was presented with a gift from Generalissimo Franco of Spain during a private audience given to Jose Ibanez Martin, Spanish minister of education. The gift was a precious 14th century book entitled "Libro de Horas" (Book of Hours).

Previously, Minister Martin took part in a ceremony marking the return to Rome of relics of St. Joseph Calasanctius, Spanish-born founder of the Piarist Order, which were recently taken on a tour of Spanish towns and cities.

The relics were brought back to Italy on the Spanish torpedo boat Pizarro and landed at Civitavecchia. They were escorted to Rome by a group of Spanish dignitaries, including Dr. Joaquin Ruiz-Jimenez, ambassador to the Vatican, and Jose Antonio de Sangraniz, Ambassador to Italy.

PERSONS

Lawrance Herbert Thompson, son of the Rev. and Mrs. Everett W. Thompson, missionaries in charge of the Community Social Center, Yokosuka, Japan, will enter Ohio Wesleyan University, Delaware, Ohio, this fall. He is graduating from the English School in Yokohama, this month. Lawrance is the grandson of the Rev. and Mrs. Roger E. Thompson of the New Hampshire Conference.

The funeral service for Mrs. Thomas B. Gosnell, who passed away on May 13th after a short illness at her home in Everett, Mass., was held on May 16th. The officiating clergyman was the Rev. D. Harold Hickey, minister of Robinson Memorial Church, Malden, Mass., assisted by the Rev. Leroy A. Lyon and the Rev. Wilson L. Lyon, son-in-law and grandson of the deceased. Mrs. Gosnell was a member of Robinson Memorial Church and was active in the W.S.C.S. Of her three daughters, two survive her: Mrs. Royal D. Bisbee, the former Pearl Gosnell, of Delhi, India; and Mrs. Leroy A. Lyon, the former Ruth Gosnell, of Dorchester, Mass. Two other grandchildren are Mrs. Kenneth Wallace, Everett, Mass., and Royal D. Bisbee, Jr., vice-consul stationed at New Delhi, India. There are four great-grandchildren.

West Virginia Wesleyan College at its commencement on May 31st conferred the honorary degree of Doctor of Laws upon Mr. Charles A. Jones, of Columbus, Ohio, secretary of the General Commission on World Service and Finance. Mr. Jones has been a member of the commission since 1936, a member of four General Conferences and the Uniting Conference. He is a trustee of Ohio Wesleyan University.

Robert Wood, vice-president of the Ohio Conference Methodist Youth Fellowship, and a member of Wesley Church, Toledo, won first place in the first National Historical Oratorical Contest held at the National Congress of the Sons of the American Revolution in Jacksonville, Florida, on May 18th. He first won first place in the Lucus County contest against eight other contestants, and then first place in the Ohio State Conference contest against five other contestants.

The baccalaureate sermon of Bishop Lloyd C. Wicke, delivered at the commencement of West Virginia Wesleyan College, May 29th, was carried overseas as a part of the government's "Voice of America" broadcast. The alumni dinner and the conferring of degrees on 112 graduates and 4 honorary degrees was also included as an example of a typical small college in the United States.

The Rev. Robert Leonard Tucker, pastor of First Methodist Church, New Haven, Conn., and director of the Wesley Foundation at Yale University, gave the baccalaureate sermon at Green Mountain Junior College, Poultney, Vt., on Sunday, June 5th.

The Rev. G. Vaughn Shedd, formerly superintendent of the Bangor District in the Maine Conference, has been appointed general secretary of the Lord's Day League of New England, with offices at 88 Tremont St., Boston.

Miss Ida Mitchell of Wilkersboro, North Carolina, was the May Queen at Bennett College, Greensboro, North Carolina.

Miss Alma Toulson, who had served the Board of Missions and Church Extension of The Methodist Church since 1917, died in New York City, on May 25th. She had been with the former Board of Home Missions and Church Extension in Philadelphia, working on church and community surveys, from 1917 to 1941 when she moved to similar work in New York. She was a member of Calvary Methodist Church, Philadelphia.

The Rev. Godfrey Graeflin, who has spent the past two years in Europe serving the Reconstruction Department of the World Council of Churches, returned to this country in May and was appointed at the recent session of the New York Conference to Tarrytown, N. Y. While in Europe Mr. Graeflin was secretary for Holland and Czechoslovakia, and secretary of the Health Committee, giving particular attention to tuberculosis patients convalescing in Switzerland. Mr. Graeflin, during the war, served from 1942 to 1946 as an Army chaplain, most of that time in transport duty.

On Sunday afternoon, May 29th, a group of members and friends from Centre Methodist Church, Malden, Mass., gathered for a memorial service at the grave of Bishop Gi bert Haven in the Salem Street Cemetery The service was conducted by the Rev. Harr Belmont Hill, assisted by the Rev. Carl N Garland. Bishop Haven, an editor of Zion Herald, was the first commissioned chaplai in the United States Army.

The Rev. and Mrs. Azariah F. Reimer c Brookline, Mass., announce the birth of thei 11th grandchild, a granddaughter, Sharo Adele, daughter of Mrs. Bruno E. Matson formerly Helen Reimer. The child was bor on May 25th at Richardson House in Bostor

A memorial service devoted to the late D Joshua Loth Liebman, on the occasion of th first anniversary of his death, will be held o Thursday evening, June 9th, at 8 p.m., Temple Israel, Boston.

Following a three-day jury trial in Sale Superior Court, the Community Church i East Saugus, Mass., where the Rev. Ralp W. George is pastor, was awarded damage from various insurance companies totallin more than $14,000, plus interest. This ve dict was rendered in view of losses sustaine by lightning during the storm of June 8 1946, the insurance adjustor having cor tended that the damage was caused by winc

A group from Wheadon Methodist Churcl Evanston, Illinois, has presented the pasto with an Oldsmobile car. This replaces hi fifteen year old car which was expensive t maintain. Many felt that car was not a credi to the pastor or church especially when cal ing on new people in the parish. The actio was taken in appreciation of Mr. Buikema' pastoral work which resulted in fifty nev members this year. Most of these were youn married couples. Several were substantia business men. The pulpit work is strong bringing larger congregations. The financia condition of the church is the best in years Mr. Buikema is a graduate of Simpson Co lege, Iowa, and Boston University School o Theology.

Safeguard Against Communism

Lancaster, Pa. (RNS) — The Protestan churches "are the best safeguard agains Communism in Europe because they preacl the value of the individual and are workin for social justice," according to the Rev. Dr Marcel Pradervand, of Geneva, Switzerland executive secretary of the World Alliance o Presbyterian and Reformed Churches.

Here for commencement exercises at th Evangelical and Reformed theological sem inary, Dr. Pradervand said "you can't figh Communism by sheer reaction. One has t offer something positive to the people. Th Gospel of Jesus Christ gives that positive ele ment."

The Rev. Dr. Robert H. Pfieffer, chairman of the department of Semitic Languages at Harvard University, and professor of Old Testament History at Boston University School of Theology, was awarded the honorary degree of doctor of laws on May 30th, at the commencement service at Bennett College, Greensboro, North Carolina.

The Hymn Society of America, of which the Rev. Deane Edwards, of 297 Fourth Ave., New York City, is the president, made an inter gift to the Lambeth Mission, London, England, a Methodist church which was badly damaged by bombing during World War II. The gift is a pulpit Bible, a large cross, and two candlesticks for the altar. The gift is made in honor of the pastor, the Rev. Thomas Tiplady, former chaplain, who is one of England's best-known living hymn writers. A number of his hymns have been given large place in American hymnals as well as in British hymnals. The best known in America is perhaps "Above the hills of time the cross is gleaming," written to be sung to the old Irish melody, "Londonderry."

Ministers Assail Council

TOLEDO, O. (RNS) — In one of the "longest and most spirited meetings in its history," the Toledo Ministerial Association adopted a series of resolutions sharply criticizing the Toledo Council of Churches for its dismissal of the Rev. Aleck D. Dodd, the council's director of pastoral relations.

Meeting in a four-hour session, the association also charged that the council is ruled by a "close group" that does not permit full participation by members in the formulation and administration of policies, program and personnel relations.

The Rev. J. Kenneth Cutler, president of the association, made public the resolutions which asked for the retention of Mr. Dodd, who was dismissed because he declined to pay his 1948 federal income taxes in full.

Mr. Dodd is one of 43 pacifists in the U. S. who in March said they would not pay all or part of their income taxes due this year as a protest against the nation's military expenses.

The council fired the minister on May 20th after the U. S. Government garnisheed his $300 monthly salary and the U. S. Internal Revenue Bureau filed a tax lien in the county recorder's office. The council paid the $150.47 garnisheement, taking it from salary due Mr. Dodd.

In defending Mr. Dodd, the ministerial association asserted:

"While we have not felt impelled to take the step Mr. Dodd has taken in refusing to pay part of his income tax which he feels is devoted to furthering the cause of war, yet we are of the opinion that he should follow the dictates of his conscience."

Baccalaureate Issue

BRADFORD, Vt. (RNS) — When the members of the graduating class of Bradford Academy assemble at the First Congregational Church here on June 12th for a baccalaurate service the only two Roman Catholics in the class won't be present.

The absentees will be Mary Drew, class valedictorian, and Betty Shequin, salutatorian, who have declined to attend following a disagreement between the town's Protestant and Catholic clergy over the exercises.

The controversy dates back to January, when the three-man Bradford board of school directors decided the baccalaureate "is not under the auspices of the school" and eliminated it from the graduation program.

Various clergymen thought otherwise, and a series of conferences was held between the Rev. Edward J. Vorba of the Bradford Congregational church, the Rev. Roger W. Fitzgerald of the Methodist church, and the Rev. Joseph Scannell of Bradford's only Roman Catholic church.

At first it seemed than an interfaith baccalaureate could be worked out, independently of the school. But the conferees could not agree on the type or place of the service.

The Protestant pastors said they concurred with Father Scannell on the town auditorium as a "neutral" site for the affair, but that they objected to the priest's proposal for a "patriotic" rather than a "religious" service. The Protestants proposed a service "in which all pastors of the graduating class members would participate."

After apparent partial agreement on this point, the clergymen ran into a snag over the "order of service" for the baccalaureate. When no understanding was reached, the Protestants decided to invite the class, as individuals, to attend a service at the First Congregational Church.

No Agreement With State

PRAGUE (RNS)—Archbishop Joseph Beran of Prague issued a circular letter here to the Roman Catholic clergy in Czechoslovakia declaring that any further efforts to establish an agreement with the Communist-dominated government are "vain and hopeless."

The archbishop's letter was released after Minister of Information Vaclav Kopecky had told the Congress of the Czechoslovak Communist Party here that the State is determined to go ahead with its plans to take over all schools, including those controlled by the Catholic Church.

"The Catholic Church cannot abandon the right to educate youth," Archbishop Beran declared, "nor can any Christian religion abandon this right."

Immediate purpose of Archbishop Beran's letter apparently was to warn priests against contributing to the new, government-sponsored "Catholic Church Gazette," the second issue of which contained a warning that the State has the power to nationalize church schools.

The archbishop said the publication should be disregarded as an organ for official church pronouncements and that any priest who contributed to it would incur automatic excommunication. He added that all authoritative Catholic magazines have been suppressed by the government.

EVENTS

Summer Program At Asbury Grove

The Rev. Archiver J. Strait, Lynn District Superintendent of the New England Conference of The Methodist Church, announces the summer preaching program at Asbury Grove, Hamilton, Mass., will begin with a series of vesper services to be held each Sunday afternoon July 10th through Aug. 21st at 4:00 p.m. with the Rev. John Snook, Jr. pastor of the Crawford Memorial Church, Winchester, preaching the entire series. The vespers will be conducted by the Rev. Stephen Seminerio, resident chaplain for the summer at Asbury Grove and student at Boston University.

The ninety-first annual camp meeting and assembly will be held Aug. 28th through Sept. 4th. The Rev. Archiver J. Strait will preach at 10:30 a.m. on Aug. 28th in the opening service of this historic camp meeting week. At 3:00 p.m. Bishop Edwin Holt Hughes, senior bishop of The Methodist Church, will preach.

Each evening, Monday through Friday, Aug. 29th through Sept. 2nd, at 7:30 p.m., the Rev. Thomas R. Burns, pastor of Union Methodist Church, Fall River, will preach.

On the final Sunday of the camp meeting program, the Rev. Willard C. Arnold, Boston District Superintendent, will preach at 10:30 a.m. In the afternoon at 3:00 p.m. the Rev. William L. Stidger, professor of preaching at Boston University School of Theology will preach. At 7:00 p.m., the Rev. Thomas R. Burns will bring to a close his series of sermons and the camp meeting program for 1949.

The organist will be Mrs. Della Hart Macomber, organist at the Boston St. Methodist Church, Lynn. Special music will be provided at all of the services.

The committee on public worship arranging this program consists of the Rev. Archiver J. Strait, chairman; the Rev. W. Henry Shillington, secretary; the Rev. Willard C. Arnold, the Rev. Daniel A. Thurston, the Rev. F. Oliver Drake, the Rev. John Snook, Jr., the Rev. Lemuel K. Lord, the Rev. Stephen Seminerio, George T. Hart, Albert S. Ritchie and Robie W. Annis.

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On A Wide Circuit

W. W. Reid

Ecclesiastic (and Other) Gobbledegook

It would seem that every profession — sometimes a trade, too — tends to develop a jargon that is incomprehensible to anyone outside the elect. It is like a foreign language when it falls upon unspecialized ears. And when one combines with that departmental lingo an unnecessary involvement of sentence structure, there results what some might think evidence of erudition, but what the American man on the street, calls "gobbledegook." He doesn't understand it, he doesn't care, he doesn't listen.

I notice that the teacher studies psychology and pedagogy — each with terms of its own — but when she stands before the class it is arithmetic and grammar that concern her. Even the good doctor tries not to alarm his patient with scientific terms — though I recall one garrulous brother who gobbledegooked all over my anatomy once so that I feared but short months ahead of me, then nearly gave me a shock when at long last he pronounced me perfect.

But gobbledegook from the pulpit — whether it be in theological lectures given as sermons, or in just plain muddling of ideas and sentences — seems to me unforgivable. I wonder how many people are kept away from church by incomprehensible pulpit utterances? Certainly the great preachers, those who command large hearing, are masters of the simple phrase, the common word, the thought dressed in fewest lines.

Imagine the artisan, or the laborer, or the tradesman, good men with common school education, eager for spiritual guidance, or comfort, or assurance, sitting in the pew while this is hurtled toward them:

"The liberal culture tries to avoid dissillusionment by regarding the ideological taint in human knowledge and virtue as the consequence of finite perspectives which may be progressively eliminated by a more and more astute sociology of knowledge."

Or the couple who have not been to church since Christmas trying to comprehend this Easter message:

"The whole creation does indeed groan in travail. The whole creation is also seeking the resolution of this tension and the redemption of this rebellious spirit. . . . Creation will be delivered from the bondage of corruption and redeemed into the liberty of the glory of children of God."

Indeed, the enthusiast who suggested that basic English be taught in the theological seminaries may have had a point!

Stuart Chase, author of "The Tyranny of Words," in a recent broadcast suggested that gobbledegook and other misuse of language, plus the natural difficulty of translation, are among the major causes of international misunderstanding.

"Not being able to communicate, men imagine dreadful things about one another's morals, habits, beliefs. For instance: 'Americans are all money-mad.' . . . 'Russians are barbarous Tartars under their skins.' . . . 'Frenchmen have no morals.' . . . 'Japanese have no nerves.' . . . yet if Japanese, Frenchmen, Americans, Russians, could see one another under normal conditions, communicate freely, eat and drink and visit together such sterotypes.

"In the last analysis peace in the atom age is largely a problem in communication. If the anthropologists are to be believed there are enough men of good will in the world to stop wars, but they do not know how to talk to one another; the communication lines are blocked."

A friend of mine insists there will be war until the world has one language and one flag.

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Getting A Kick Out Of Life

William L. Stidger

In these early June days when we are thinking in terms of commencements in grade schools, high schools, and colleges when the scent of roses is in the air; bright shining faces are marching down thousands of aisles to receive the diplomas. Proud and tearful parents watch their offspring in that long looked forward to and victorious moment, but we are apt to forget the patient toiling, faithful teachers who made this triumphant moment possible.

One day, I talked with Bishop Ralph Ward of China, who had spent several hours with Chiang Kai-Shek. During that interview they got to talking about Sun Yat Sen and the missionary teachers who had come to China. The Generalissimo told this Chinese legend:

Once a ruler of China decided to give the highest honors to the person judged the greatest of his subjects. The first name brought forth for the award was a man who had been a great business man and had piled up immense wealth. The second man advanced for the award was championed for his knowledge of the laws of the land. The third was a man who had powers of healing the sick. The fourth was a poet, and the fifth was an artist who could draw graceful, beautiful Bamboo trees, and beautiful Chinese women standing beside Lotus ponds in Peking.

Near the end of the day of judgment, there came another champion leading an old woman as his candidate. Her body was stooped, her clothes were torn, her face wrinkled, her eyes dim, but in them still shone the light of knowledge, love and truth.

"Who is this old woman?" the king demanded, "and what could she have done to be worthy of this high honor?"

"You have, Oh King, seen and heard a of these famous ones. She is their teacher."

A mighty shout went up from the assembled people as the king descended from his throne to pay tribute to the one who had given all the others the training to fit them for their life work.

.Y.F. Helps Legless panese Student

huji Fukumura is a young Japanese who both legs in the bombing by the Amer- Air Force of his native village of Kako- va. Fukumura is a Christian, and his tor, the Rev. Akira Hara of Kokura, an, became interested in him with the e that he might complete his education the study of pharmacy. Through Dr. John Cobb, Methodist missionary, word came America about this young man. Meth- st young people of the Philadelphia Con- ence heard of it and began to talk about ping Fukumura in his schooling.

The Methodist Youth Fellowship of the iladelphia Conference has now assumed re- nsibility for sending $300 per year for the port of Shuji Fukumura. In order to be e he would get into school, the young panese took the examinations in two col- es of pharmacy — and passed both with ing colors. In April he chose to enter the oto College of Pharmacy which is the best Japan.

Dr. Cobb writes of a recent visit with Fu- mura as follows: "It was really an inspir- g experience to meet him. His face fairly ines. As you know, his legs were cut off gh above the knees. It is wonderful that can walk, just with the aid of a stick. As saw him, he was managing to walk with- t assistance even up and down steps. He is ost appreciative that young people in the iladelphia Conference have agreed to un- rtake his support in school. He made very gh marks in his entrance examinations and now launching on a four year course of aining."

Active in the cultivation and collection of ese funds from the Methodist Youth Fel- wship of the Philadelphia Conference are e conference youth director, Miss Rosalie nkins; James Cavanaugh, president; Wil- am R. MacLachlan, vice-president; and Miss orothy S. Wood, treasurer.

Miscellaneous Advertisements

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EMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

The Homemaker's Corner

Mrs. Harry A. Burnham

More About Bible Rivers

To continue our picnic talk with children about rivers: We can talk about how much Jesus loved the water, how he walked on it to go to his disciples when they were afraid, and how he stilled the tempest. Most of his disciples were fishermen.

From the Sea of Galilee flows the River Jordan, one of the strangest and most storied rivers in all the world. Sometimes it is beautiful, sometimes terrible, sometimes flowing slowly through marshes and fens. Always twisting and turning until one can hardly tell in what direction it is supposed to be going on its way to the Dead Sea; that peculiar body of water which has no visible outlet, just staying there, well below sea level, salty and disagreeable.

The River Jordan rambles so much that in traveling the 60 miles which is the straight distance from the Lake of Galilee to the Dead Sea it covers 200 miles. It leaps over rocks and tumbles into rapids and waterfalls. Some men who tried to go the distance by boat found that they had to carry their boat across 27 rapids on their way.

Think of Palestine as being the size of our State of Vermont, and the Jordan as being the boundary between Palestine and Trans-Jordan, just as the Connecticut River is the boundary between the States of Vermont and New Hampshire, and it will show you how very much it is like our rivers of America.

Once, when it had come time to pay taxes, Jesus and Peter had no money to pay theirs, so Jesus told Peter to go to the sea and cast a hook and take the first fish that came up, and when he had opened the fish's mouth he would find in it a coin which he could pay their taxes. (Matt. 17, 27.)

There is, today, in the River Jordan a fish which is known as "Peter's Fish." It has a strange way of caring for its young. When the baby fish are very small and not able to protect themselves from larger fish that would like to eat them, they swim back at night to their mother and she opens her mouth and takes them in, much as a mother hen folds her chickens under her wing. But when the mother fish thinks that her babies are big enough to look out for themselves she fills her mouth with pebbles so that there is no room for them.

Occasionally one of these fish is found to have a coin among the pebbels in its mouth, so it is called Peter's Fish.

There are many beautiful passages all through the Bible about rivers, and many lovely stories which children will love to hear about them. This is sufficient to show how very near and intimate Jesus' life and friends can be to us.

* * * * *

"The nub of the matter is a Person, Jesus Christ. It is not a new philosophy, a different culture, a fresh idea that you need. It is a very old, and ever new Person whom you must confront. Not — what do you believe, but — in whom do you trust — that is the issue."

"The Age and You" by Alvin N. Rogness, Augsburg Publishing House.

* * * * *

Dr. Mott Sees Hope

"I'd rather live through the next 10 years than any other period I've known," Dr. John R. Mott told a representative of Methodist Information during an interview in Chicago May 17th upon his return from a tour of the Far East and on the eve of his 84th birthday. (He was 84 on May 25th.)

Returning to the States with renewed hope about the future possibilities of the Christian movement, the noted Methodist layman and world Christian leader declared that "the doors are wide open to the gospel message in Japan." Through a long and effective lifetime of outstanding service, Dr. Mott has pioneered in helping found five great world Christian movements.

His tenth extended tour to the Far East included four principal centers: the Philippines, Hongkong, Shanghai, and Japan. Dr. Mott made his first visit to Japan in 1896.

In each of the centers he visited during his last trip he arranged for consultations with outstanding leaders of both the Christian and non-Christian groups. These unhurried interviews brought him in touch with the nation's leading clergy, laymen, youth leaders, and political figures. In Japan he was received by Emperor Hirohito for the fourth and most extended of the interviews he has had with him. He also talked with General MacArthur, the lord abbot of Buddhism, and outstanding Roman Catholic leaders.

People were eager to hear the Christian message, Dr. Mott reported. Crowded auditoriums greeted him when he spoke on such subjects as "My Grounds of Hope," "The Larger Evangelism," and "How Jesus Christ Can Become the Greatest Reality We've Ever Known."

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R. N. Bender, Professor of Philosophy, Bak University. Acushnet Quarterly Conferenc

L. H. DeWolf, Professor, Boston Universi School of Theology. First, East Weymout Quarterly Conference.

P. E. Johnson, Professor, Boston Universi School of Theology. Plymouth Quarter Conference.

E. W. Saunders, Professor of Bible and R ligion, Morningside College. Warwick, A bury, Quarterly Conference.

R. W. Stoody, Executive Secretary and D rector, Commission on Public Informatio The Methodist Church. Union, Fall Rive Quarterly Conference.

E. Tower, Director of Audio-Visual Edu-tion, General Board of Education, Nash-lle, Tenn.

Without Annuity Claim

. Claypool, Secretary for the Promotion Bible Use, American Bible Society.

W. Dow, Professor, Springfield College, pringfield, Mass.

E. Dunn, Chaplain, U. S. Army. Quarry reet, Fall River, Quarterly Conference.

F. Eller, Professor of Philosophy and Re-gion, McKendree College, Center, East Hartford Quarterly Conference.

S. Gates, Protestant Chaplain and Libra-an, Connecticut State Prison, Wethers-eld, Conn. Hazardville Quarterly Con-erence.

W. Havice, Professor, Northeastern Uni-ersity. South Braintree Quarterly Confer-nce.

H. Tower, Chaplain, U. S. Navy. St. Paul's, Newport, Quarterly Conference.

Left Without Appointment

E. Akers, pending transfer to another conference.

D. Sundberg, subject to transfer June 22nd o Northeast Ohio Conference.

Deaconess Appointments
Fall River Deaconess Home

Marion Hope, Superintendent. Union, Fall River, Quarterly Conference.

arl L. Eble, Director, Deaconess Home Community Center. Union, Fall River, Quarterly Conference.

ettie R. Haven, General Worker. Park United, Fall River, Quarterly Conference.

a E. Tibbetts, Supervisor, Girls' Home. Union, Fall River, Quarterly Conference.

ith E. Lancaster, Dept. of Ministry of Kind-ness, Quarry St., Fall River, Quarterly Conference.

llian G. France, Retired. 825 Second Street, Fall River, Mass.

rah E. Landers, Retired. 1168 Highland Avenue, Fall River, Mass.

Providence Deaconess Home

lorence S. Stevens, Superintendent. Trinity Union, Providence, Quarterly Conference.

ivian Grant, Parish Worker, Mathewson Street Church. Mathewson Street, Provi-dence, Quarterly Conference.

Iadeline E. Lary, Leave of Absence. Haven, East Providence, Quarterly Conference.

ina K. Frey, Retired. 5 Glade Avenue, Philippi, W. Va.

Hannah A. Solomon, Retired. Home for Aged Methodist Women, Concord, Mass.

Pawtucket And Central Falls
Deaconess Association

Zillah J. Dower, Superintendent. First, Paw-tucket, Quarterly Conference.

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The report of conference proceedings will be printed in next week's issue.

Atomic Commission Fellowships

(Continued from page 4)

ment. The proposed National Science Foundation, and the proposed program for $300,000,000 annually in educational aid to the states would greatly widen the range of influence of federal funds.

There is no question of national security at issue here. The sole issue is how best to operate a fellowship program. As I have outlined, it is our judgment, based upon the conviction and experience of the best qualified people in the country, that the nation will get the most return from its investment by adhering to the tried and true procedures for the development of scientific talent.

The Surprise Party

(Continued from page 3)

the surprise came. As I sat down, one of the members stepped forward and said, "Friends, we are here tonight to honor Frank. He is the father of A. A. here in Worcester. He started A. A. when the going was tough. There was plenty of ridicule and very little support of any kind. But Frank would not give up. We thank God that he didn't. I thank God that he didn't. Frank was the one who took hold of me and straightened me out. Many of you who are here can say the same, I know. We all know that Frank is a great fisherman. We call him the King of Fishermen. Not long ago some one stole all his fishing tackle. So Frank, we want you to go on fishing, and we have pitched in to help you get some more equipment."

Upon hearing those words, two men came out from the kitchen carrying a large table top which looked like the counter of a fishing store. There were rods and reels, lines, lures, hooks, sinkers, bobbins and a great big net. Frank's eyes fairly bulged. "My eyes can't take it all in at once," he said. Neither could mine for the tears which were there. "Nor can my mind express how my heart feels," he went on. "But I want my dear wife to come and stand with me. She has always stood by me, stood by when I wasn't worthy." Quietly she came and stood by the side of her big Frank. Here at last was public approval of her man — and he was good. One of the women brought a lovely bouquet of flowers and placed them in her arms. She was never one to make speeches. She only said one word but that was enough, "Thanks."

I have been to many parties but none like this one proved to be. When you are planning to honor "the drunken politician" who became the King of Fishermen you are forced to have a surprise party. No other party will do.

Hits Idea Public Schools Are Godless

Fall River, Mass. (RNS) — One of the "greatest fallacies" of our day is the assertion that public school education is godless, according to Methodist Bishop John Wesley Lord of the Boston Area.

Speaking before the 109th New England Southern Conference of The Methodist Church here, Bishop Lord said such an assertion "should be branded as a lie whenever uttered and regardless of the source." Then he added: "Public school education is now and always has been a great bulwark of democracy and civilization."

"We need only to consult the judges in our juvenile courts to learn the facts concerning the successful work that is being done in our public schools," the bishop said.

"There is no guarantee, and indeed there may be serious doubt, that in situations where education has been taken over by the church, a more successful job of character building has been accomplished.

"To 'indoctrinate' our children with religious concepts of a particular branch of our faith," he declared, "is not thereby to make finer citizens of a democratic state.

"Let me suggest three things our public schools teach, all of them religious. First, let me name moral courage; second, a co-operative spirit; and third, a creative faith.

"Those are the attributes of life that our young people need today to overcome the mediocrity and disorder and superstition that abounds in the world."

Bishop Lord declared it a "betrayal" of the American way of life for anyone to attempt "to discredit in any way the great work of character education done by the public school."

Morgan Memorial Hour

The daily Morgan Memorial service formerly broadcast over Boston Station WORL at 8:10 a.m., is now being broadcast from Brookline Station WVOM, 1600 on the dial.

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